THE INDEPENDENT.

PUBLISHED FOR THE PROPRIETORS, "BUT AS WE WERE ALLOWED OF GOD TO BE PUT IN TRUST WITH THE GOSPEL, EVEN SO WE SPEAK, NOT AS PLEASING MEN, BUT GOD, WHICH TRIETH OUR HEARTS." BY S. W. BENEDICT

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THE EDITORS TO THE PUBLIC.

The undersigned are alone responsible for the character and sentiments of *The Independent*. They have competent assistance in the departments of news and correspondence, and the Journal is established on an adequate pecuniary basis.

LEONARD BACON.
JOS. P. THOMPSON.
R. S. STORRS, Jun.

Rev. HENRY WARD BEECHER is a stated contributor to *The Independent*, over the signature ✳.

Domestic Correspondence.

For the Independent.

REVIVAL IN PEORIA, ILL.

DEAR BRETHREN:—I would contribute my mite to the testimony which from week to week is *going* forth through your paper, showing that God has not forgotten to be gracious, but is still visiting his people with salvation. I know such testimony is cheering to every heart that loves to see Jesus honored and souls saved.

For the last three months the Lord has been with us to convict and convert sinners. The last visible manifestation was an increasing spirit of prayer among Christians. It was easy to see that the Spirit was moving upon the heart, and our praying ones began to feel that the blessing of a precious revival was near at hand. Some began to manifest special seriousness, and one or two were rejoicing in hope, before any extra public meetings were held. We increased our prayer-meetings, and the Methodists soon commenced a series of special services, which continued about a month. Before they closed, our church began nightly meetings, which lasted three weeks, when the Baptist church opened a series which lasted more than four weeks, in which we took a part. They had an evangelist—we had none. Continued daily meetings closed several days since, although there is some meeting of converts, or for preaching or prayer, almost every night. The blessing of God attended these efforts; and all the evangelical churches, unless one be an exception, have enjoyed a refreshing, and more or less additions. The Presbyterian church (O. S.) held extra meetings during the time of other meetings, and a number were hopefully converted. Not far from one hundred and fifty have united with four of the churches in our city, aside from the ingathering among the orthodox Germans, the number of which I do not know. This for Peoria is a great blessing. Religious influences have for a number of years past been very weak in this place, and the enemy of souls has had a fearful control. Zion has received new strength and new additions, and I hope, by the grace of God, will be enabled to go forward to see greater things at the hands of her Savior.

I began my labors here one year ago last fall, under discouraging circumstances, with a small Congregational church of 17 members; but the Lord was with us, and at the commencement of this year we numbered 50—a majority of the additions having been by profession. Last Sabbath was our communion, when we received 40 to our fellowship—only 5 of them by letter. They were from 15 to 55 years, though most of them were young men and women, and young married people. It was a precious season—solemn and joyful, affecting and cheering—as we all entered into solemn covenant, and then renewed it around the table of our Lord as we partook of his body broken for us, and his blood shed for the remission of our sins. Oh, what a Savior and what love! These converts are of the working class in this world—clerks, apprentices and mechanics; also working wives, sisters and daughters; and though they have brought very little pecuniary means into the church, I hope they have brought Christ and that they will be working Christians—with these we shall be blest and be a blessing to others. There have been many interesting revivals in this region of country, for which let all Christians help us to praise the Lord; and at the same time pray that this valley may be filled with the Holy Ghost, as it is with worldliness, wickedness and moral delusion.

Yours in Christ, L. SPENCER.

P.S. We have now before us the laborious work of building a house for the worship of that God who has thus blest us. Our means are small; but as we have only an old shell of a house, duty demands the effort; and by the help of God we expect to succeed. What we cannot raise on the ground, the Lord will send us through some hearts and hands of his own choosing. L. S.

FROM OUR IOWA CORRESPONDENT.

DUBUQUE, Iowa, Jan. 21, 1850.

To the Editors of the Independent.

GENTLEMEN:—In nothing perhaps is improvement more needed at present in this State than in the *dwellings* of the people. A large majority of the settlers, except in the larger towns, live in *log*-houses, or cabins, the former being made of *hewed* logs, and containing more than one room, and the latter being small, rough buildings, of one apartment, constituting by far the largest number. There are many large families that live in one room. You will often see two and three beds in the same apartment where the cooking and eating is done, sometimes separated by curtains, but oftener without. I have myself lodged in a small room, in which there slept thirteen men, women, and children. To a new-comer from the East it is not a little embarrassing to be thus lodged; and I have been amused to see a novice, when stopping at such a place for the night, look round with wonder and anxiety while supper was preparing, endeavoring to discover how all were to be lodged in one small cabin, and where he should find rest for his own weary limbs, after a fatiguing day's journey.

The influence of such a mode of life is unhappy in several respects, which I shall not stop to point out, except in one case. I allude to the fact that *there is no closet for secret prayer*. The consequence is, that that duty is fearfully neglected. True, it may be performed acceptably in the fields, or in the forest, or in the barn—of which last, however, there are very few—but in storms, and amid the rigors of winter, it requires no little resolution to keep up the practice in such circumstances. I have known several ministers, single men, who had no other study than a seat beside the capacious fire-place, surrounded by the family with whom they boarded, who were occupied with household employments, or on horseback, passing to the place of their appointments; or at best, a little room partitioned off by blankets from the space occupied for family purposes. The minister, at present, of one of our principal churches, used such a study as the last for a considerable period after he first began his labors in this State; and another has told me that he prepared very many of his sermons on horseback, going to and returning from the places of preaching, which were a considerable distance apart. This may give eastern ministers and Christians some idea of *a portion*, I do not say all, nor the greater part, of the Home Missionary work.

I have been led to this train of remark from reading, last evening, the following article in a religious paper:

"CHRISTIAN DWELLINGS.—Under this head the *Edinburgh Witness* gives an account of the proceedings of Rev. Mr. McKensie, of the Free North Leith church, with reference to providing suitable dwellings for the poor. On a certain occasion he preached from the following text: 'But when thou prayest, enter into thy closet.' From this text he deduced the doctrine that every man ought to have a spot on earth which he could call his own, and that every house ought to have more than one apartment.

"We do not think that every son of Adam should be a landholder, but we do think that every habitation, however humble, should furnish the means of retirement for prayer. He who builds a house without reference to convenience for prayer, announces his intention of living without God."

I am aware that most new settlers are unable to build fine houses, but might not Christian immigrants provide one closet for prayer, or ought they not to make this one of the first "improvements" of which their means will allow? And this reminds me of the anecdote related in *The Independent*, of a Christian merchant who had built a splendid store, and who was showing it with pride to his clergyman, when the latter remarked, that one thing was wanting. "And what is that?" asked the merchant, with surprise. "A closet for prayer," was the reply. If every extensive business establishment, as well as dwelling, had such a room, which was often frequented, what blessed results would follow. But, alas! how many more "closets" are there than are entered into for the purpose of communion with God.

Respectfully yours, J. C. H.

For the Independent.

WHAT GOD WANTS LAYMEN TO DO.

Our land is but partially evangelized. When the Word of God shall have free course here and be glorified, there shall no longer be suffering from penury—no longer be intemperate, and licentious, and defrauding tens of thousands—no longer be so many, high in civil esteem and social worth, turning a deaf ear to the invitations of Jesus. Plainly, then, the removal of extreme poverty, of drunkenness, and sensuality, and dishonesty, and general indifference to piety, are the legitimate objects which the Gospel in our country must add to its successes, before its work will be done, and our Savior reigns here, as he reigns above—as he *will* reign here when the millenium is come.

To do these things, we need preaching and praying indeed; but perhaps even more than all, we need LIVING. And this is something *laymen must do*. Every man can do it, whether he have many talents or one talent. God needs that every man should say to his neighbor, "know thou the Lord," and prove (the while) by a blameless and fragrant life, that the knowledge of the Lord is a good knowledge for inward quiet and for outward use and loveliness. He needs that some merchant should daily demonstrate to other merchants, that buying and selling thrive best when shaped by the golden rule of equity; that some lawyer should prove to other lawyers that "the fear of the Lord is the beginning," even of legal "wisdom;" that some young clerk should silently dissolve the hardness out of the heart of his employer, by so gracefully, and genially, and conscientiously, and Christianly speaking every word and doing every deed, that by comparison with the most honorable of his unregenerate fellows, it shall be as clear as the day that piety has its value here as well as in the life that is to come. God needs that some old man tottering toward the grave, and, to his own anxious sensitiveness, seemingly past use and joy, should win the soul of some daily looker-on, by showing, in all its attractive and unusual power, how "the hoary head is a crown of glory if it be found in the ways of righteousness." God needs that some wife should allure her wandering husband back to the cross, by the manifest light and heat of a warm and comfortable Christian heart. God needs that some daughter should touch the chords of her worldly father's heart, as daughter only can, and evoke from harsh and discordant strings celestial harmonies. God needs that some poor and obscure female, whom the world knows not and will never know, upon the bed of protracted languishment, should illustrate to some single eye the power of grace to soothe the petulance, and sweeten the bitterness, and comfort the despondence, and beautify the gloom of the sick chamber. God needs some faithful, earnest, sympathizing souls to go forth, with unselfish heart, and a sense hardened to the loathsomeness of the labor, in many of its details, into the high-ways and by-ways, the hiding-places of sin, the festering places of moral decay, to pour the oil and wine of Christian sympathies and alms into the wounds of the wretched who have neither home nor friend;—to show them, and the world through them, that the Gospel still contemplates an imitation of the life of its illustrious founder, in that he *went about, doing good*.

God needs—no man can tell how many thousand such lay-laborers as these God needs—that even our moral and evangelical land in a single one of its cities or villages, may become his dwelling-place of righteousness. The preacher must preach all the time, indeed; and the pastor must all the time shape, as best he may, the energies of his church to the right direction; but the preacher and the pastor, gifted though he should be, like the very apostles, can never rightly and wholly take the place of one of these laborers. *He* must do *his* work, and *they, theirs*. If he does his only, while they neglect theirs, he is as powerless for noble and high results, as the general would be whose cavalry and infantry, by a sort of indolent and good-natured mutiny, should thwart his plans, by leaving unexecuted all his commands. God excepts nobody from his laws, excuses nobody from his vineyard; but his great precept of Christian labor includes a separate voice to *every* disciple. "Go *ye* into all the world and preach the Gospel unto every creature."

For this Gospel enterprise, God has graciously fitted the mass of believers, in two ways: by different natural qualifications, and by the opportunities of different situations. John Milton and John Newton could not have changed places. David Brainerd could not have preached like George Whitefield; nor could George Whitefield have given us the plaintive and pious melodies of William Cowper. And so, on the other hand, no stranger, however gifted, can possibly have the advantage of so good a situation to influence an unbelieving husband as a holy wife, whose daily intimacies unveil the character, and remove alike the suspicion and the possibility of playing a part for religious effect. Not even Paul the Apostle could get such a grasp of the heart-strings of a father, as the little hands of his youngest born may do, when in the still evening meekly folded, while the artless lips give voice to words of prayer!

This second qualification of *position* is possessed by every Christian, however much or little of peculiar mental power he may enjoy: that is to say, there is somebody—some one, or more, or many unconverted friends, relatives, workmen—whom each Christian, from the necessity of social bonds, can influence and does influence for good or evil, more and easier than any other living being could do. For them God makes him therefore responsible. To them it is the business of his life to preach—for them to pray—in their sight convincingly to live. His share in the common mandate, "Go ye into all the world, and preach the Gospel to every creature," is to be a missionary to them—to *all* who in the providence of God are within especial reach of *his* voice rather than another. It will not do for him to sit down and excuse himself from the toil, by saying that the work of their salvation rests upon his *minister*. It is not so. The preacher's duty is not to do his work for him, but to oversee his own doing of it—to urge him toward it, and aid him in it. And if these souls are not saved in the "day of the Lord Jesus," by the immutable and inherent principles of human responsibility, their blood will be upon the skirts of his garments; and thus, though by a strange perversion, while neglecting them, he has thought much and given much for heathen over sea.

If we mistake not, then, God has just as much work, and just as truly (though not as obviously) piously professional work for shoemakers, and sailors, and merchants, and mechanics, and teachers, as for preachers; and when one accepts either of these professions as his life-business, he is no more absolved from serving God in it, and by it, every moment, than he would be if he had become a minister. He says to the one as clearly as to the other, *work while the day lasts*. "He that hath ears to hear let him hear!"

Δ.

For the Independent.

WORDS.

Words are the signs of ideas. Who has most ideas has best right to speak oftenest, longest, as there should be most thunder where is most electricity. But as it takes time for him of many ideas to choose those which are best, he may chance not to speak so often as he who has fewer—as people come slowly out from a crowded church; quickly from a thin one.

Who talks more glibly than one of slower yet better-selected speech may not have greater command of language, for it takes as long to walk quickly around a circumference to a certain point, as slowly across the diameter to the same point. As some by lavish expenditure of money gain reputation of great wealth, so some by lavish expenditure of words gain reputation of great thought.

There be those who make new word-vestments for old thoughts, and gain credit for great originality. Our own father we should fail to recognize did he exchange his familiar pepper-and-salt for the gown and cowl of a monk. There be those who *talk obscurely* when they have nothing worthy to be *said plainly*; yet their minds are supposed to travail with thought too big for utterance, if they are shrewd enough to complain of the poverty of language.

As a medium of vision, I prize the atmosphere in proportion to its clearness; so is it with words as a medium of expression. If I fail to see the bottom of a subject, I would have it because my eye lacks power, not because the water is muddy.

As a limited amount of circulating medium represents great accumulations of capital, so may few words be suggestive of great wealth of thought and feeling. Every profitable word shall have its reward, every idle word its penalty. None are lost. Every word of encouragement, every word of sympathy, every word to the wise, every word in season; all words, wheresoever spoken, are recorded in eternal stereotype.

ERASTUS.

For the Independent.

THE PILGRIM FATHERS.

MESSRS. EDITORS:—In most that I read and hear in these days about the Pilgrims of world-wide renown, attempts, more or less able, are made to vindicate their characters from the charges of PERSECUTION, DEFECTION from their own avowed principles, and especially from the cruelty of the SALEM WITCHCRAFT executions. Would it not be well to give some proof that they were ever faulty in these respects, before admitting the charges, and attempting a lame and miserable extenuation on the ground that other people were in that age as bad, or even worse, than they were?

Who were the Pilgrims? Were they one hundred and one exiles who landed on Plymouth Rock, in 1620, from the Mayflower? Or are they these, together with the whole horde of emigrants and their posterity who have come to this country since that date? Or to what precise date are the emigrants to this country to be denominated Pilgrims? Shall we include among the Pilgrims the one thousand and five hundred adventurers that came to Boston in 1630, and the three thousand that came over in 1635, Sir Henry Vane and all, together with the promiscuous multitude of Episcopalians and speculators, and others of all complexions of character and creed, that provoked at that early date the royal prohibition of the "disorderly departure out of the realm to America?" Or shall we include the two hundred and sixty thousand persons who emigrated to this country previous to 1692? It is very important to decide *who the Pilgrims are*, before we gravely sit in judgment upon their crimes, or volunteer to extenuate their faults.

"In 1646 the Presbyterians applied to Parliament, pressing them to enforce *uniformity* in religion, and to extirpate popery, prelacy, heresy, schism," &c. But their petition was rejected. Yet in 1648, the Parliament, ruled by them, published an ordinance against heresy, and determined that any person who maintained, published or defended the following errors, should suffer death:

1. Denying the being of a God; 2. Denying his omnipresence, omniscience, &c.; 3. Denying the trinity in any way; 4. Denying that Christ had two natures; 5. Denying the atonement, the resurrection, and the Scriptures. (See Religious Encyclopedia, article Persecution.)

If all the magistrates and emissaries of the English establishment and Parliament, and all the Presbyterians who attempted to enforce this and similar laws of the realm upon the colonies were Pilgrims, then our task at vindication is one thing; while if only those Congregationalists who landed on Plymouth Rock are so accounted, it is quite another.

Why not make a clean sweep of it at once, and charge upon the Pilgrims all the crimes that have ever been committed by any of the emigrants to this country, or their posterity—the expatriation and extermination of the Indians, the slavery of the negroes, Calhoun propagandism, Florida war, Mexican war, and all, and then extenuate these faults of the age on the ground that they are no worse than the crimes of England in China and India, of the French at Rome, or of Nicholas and Haynau in Hungary? This would do up the business of generalization at once, and would not be a more gross violation of geographical and chronological facts than the assumptions generally made in connection with the Pilgrims.

Neither the Plymouth Pilgrims, nor the Plymouth Colony, had anything more to do with the persecutions in the Massachusetts Colony and the "Salem witchcraft," than the revolutionary fathers of Massachusetts have with southern slave nullification, and slavery propagandism.

The Massachusetts Colony was settled not only by avowed Episcopalians in part, but mainly by those of original Presbyterian origin and sympathy, who only moderately applied principles in this country after their change of name, which their brethren attempted so rigorously to enforce in England, as the law above cited proves. They were Presbyterians, not fully congregationalized by a mere change of climate, just as many Congregationalists of these times are not fully presbyterianized, though very near it. They were "as good Congregationalists as anybody," only "they did not like ultraism." The very thing the Pilgrims did like.

Moreover, it does not appear that Roger Williams was ever in the Plymouth Colony, though he did most nobly and manfully resist the application of the laws of England, above alluded to, in the Massachusetts Colony; and was compelled by the magistrates, in despite of the people more than by their influence, to leave that colony in 1636, after many of the most renowned of the Plymouth Pilgrims were not only out of the Massachusetts Colony, but out of the world.

Again, when the Pilgrims landed at Plymouth, George Fox was not born in England; and before he began to preach his Quaker doctrines even in that country, almost one-third of a century had elapsed, and most of the Pilgrims were quietly slumbering in their graves. Nor does it appear that any of his followers were ever in the Plymouth Colony at all, much less driven from it.

It is indeed true that these colonies were united in 1692, about the time of the "Salem witchcraft." But from the landing of the Pilgrims three-quarters of a century almost had elapsed, or as many years, save one, as have transpired at the present time since the Declaration of American Independence, and every soul of the Pilgrim fathers had been a long time in their graves. And, moreover, it does not appear that the Plymouth Colony—though united to that of Massachusetts under the new charter—had anything whatever to do with these transactions. Are Hancock, and Adams, and Eames, and others in Massachusetts in 1776, responsible for John C. Calhoun & Co. in South Carolina, in 1849? If so, let us set about showing the world at once, if we can, that they are not, after all, as bad as Nicholas, Haynau, and many others of their age.

In 1641 the Plymouth Colony passed an ordinance in these words: "No injunction shall be put on any church or church member as to doctrine, worship or discipline, whether for substance or circumstance, beside the command of the Bible." Hume says: "It is the true glory of the Independents that, of all Christian sects, it was the first which, during its prosperity as well as adversity, always adopted the principle of toleration. The precious spark of liberty had been kindled, and was preserved by the Puritans, and to them the English owe the whole freedom of their constitution." Dr. Hawes says that these Pilgrims "always manifested a spirit of Christian forbearance toward other denominations. Nor is it known that they or the Independents of England, to which denomination they belonged, ever oppressed or persecuted any of their fellowmen on account of their religious sentiments—a fact as honorable to their principles as it was singular in the age in which they lived."—*Tribute to the Pilgrims*, p. 48.

Now when any of our public orators can show that the Plymouth Rock Pilgrims ever *persecuted* or *maltreated* any human being, or that they ever violated their own principles, as many of the other colonists did, and most of their posterity have done, by suffering the *imposition, either upon themselves or others*, of any *injunction*, or *confession*, or *catechism*, or *creed*, as a *condition of church communion*; or when it can be shown that they had aught to do with the "*Salem witchcraft*," or any other barbarism of the times, more than we ourselves have—then, and not till then, will it be reasonable to extenuate their crimes by showing that they were indeed no worse than other men. The fact is, the Pilgrims lived and acted out their principles with far greater purity and consistency than any of their descendants have ever done, or now do. At an early date the great doctrine of compromise corrupted their descendants, just as the same doctrine has corrupted the political descendants of the heroes of the revolution; and it is a little too bad, in either case, to make them at once responsible for the corruption and acting upon it, even before it existed.

When any man, or any church in the United States, can show they adhere as purely and as strictly to the two great cardinal doctrines of the Protestant Church—"the right of conscience," and "the Bible and the Bible alone"—as the Pilgrim fathers did from the time they left Holland to the day of their death, let that man, or church, step forward, not to *vindicate*, but to take a proud and solitary stand by the side of the followers of JOHN ROBINSON.

For the Independent.

ECCLESIASTICAL MAJORITIES.

A case has occurred by which the strength, coherency, beauty and consistency of the Congregational system have been tried, and especially upon that part of it charged upon us by other orders as leaving open doors for anarchy and disorder.

They have said our order is *merely voluntary*; voluntarily entered into, and might be voluntarily abandoned; that a company of believers might be *one* day a church and the next day *no* church; that we are "floating islands," "the sport and prey of wrecking whirlwinds"—mere *majorities*, whose tyranny was more to be dreaded than the Bishop's or Pope's. They seem not to understand that our reliance is upon *moral*, not upon *coercive* power; that differences of opinion are neutralized among us by the power of argument upon investigation and diligent inquiry and research, and not by arraigning our brethren as heretics in departing from confessions. We claim that this unlimited research and opinion, although it "may give a seeming" of less conformity among us than may *seem* to prevail among some other orders, yet in *reality* none are better agreed in their faith and order than the Congregationalists. This was ascertained by the most diligent inquiry among the two thousand churches of England, in which there are no written articles of faith at all; and such a result would be found on such an inquiry here.

A majority of a church in Massachusetts, as if to prove the reproaches true, attempted "to put out their light," make it no church, against the assent of the minority, which continued its worship and ministry notwithstanding; and the strength of the Congregationalism of that State has been called out on this subject, and has advised that a Congregational church is *solid rock*, and no "floating island."

It is a rule of the *civil* law, "*dissolvitur obligatio eo ligamine quo ligatur*;" it is a rule of the *common* law which pervades all free governments, "a moral power equal to and of the same nature with that which *made*, alone can *destroy*." Both the civil and common law require that "covenants shall be kept"—that is to say, "performed;" our Bibles teach us the same, and the good man will do this, "though he promise to his hurt."

The *basis* of a Congregational church is its *covenant*. This binds every one *individually* and *for himself* to God and his co-covenanters "to walk with one another before God in all his ordinances *in a church state*." All the early churches of our order, as well as the later ones, were gathered in this covenant—a covenant more solemn than was ever entered into otherwise "by mortal and immortal man." It was very early agreed by all the churches, that passing from one church by its consent to the communion of another church by its consent, was not a breach of this covenant, because the end of church fellowship is Christian edification and comfort, and the communion of the churches constituted such a *oneness* as fully to open the covenant to this construction. Then, if plain necessity requires, and all the covenanters agree that the cause of Christ may be better served by them in neighbor churches, it will be no breach for them all to join new churches, and thus to permit their organization to become extinct, convinced that such is their Lord's will. And it is manifest there must be an *implied* release by the great Head of the Church, and a mutual one among the brethren, otherwise "sin will be at the door," the covenant will be broken. Such an event is scarcely to be anticipated, and yet it is one which the great changes of human life may present; and when such a necessity *does* come, the members should be humble, prayerful, act with consideration and sound discretion, and whatever else they do, take care to keep the holy covenant.

If the church in general should be fully persuaded that Christ called his people to work in other churches than that which they are endeavoring to sustain, and should duly assemble and pass a vote to that effect, although all the church be not present, yet if all *acquiesce*, and can conscientiously be satisfied that such is the will of Christ, and letters testimonial of dismission are taken and received by other churches, the covenant is not broken. But *this* each one must decide for himself and not another. "*Dissolvitur obligatio eo ligamine quo ligatur*." His *covenant* was *personal*, and he alone must decide whether he perceives that Christ releases him. Facts and circumstances which may satisfy one may not satisfy another, and we must not "cause our weak brother to offend, for whom Christ died." If he cannot conscientiously take his letter, there is no power which can compel him to take it, and "no power in a Congregational church to make a member no member except by excommunication." So says the Platform; so says unbiased reason. Then it is very clear that, as all stand on this covenant foundation, no mere majority can shake their feet from the rock; there they stand till their Lord shall release them, and as to this every one must decide upon his personal responsibility. If the majority depart, the residue may build upon the original foundation. "But what if they do not perform the duties of church state, support the worship?" &c. Our churches have a *communion-watch*. A church not performing its duties must be dealt with in the manner prescribed by the Platform, and the members must come up to the work of a church, or must disband and go into other churches, or be content to have the sentence of non-communion pronounced against them.

Do any say, "Here is too much work—one sinner may thus destroy much good?" Ah, too much work! Here is "the very head and front of our offending." The *true* discipline, both of members and churches, calls for too much labor. But why should we be "weary in well-doing?" This is the great work to which we are called, and if we cannot work as our Master calls, we are no servants of His. The work of "keeping one another in the way" is a "life of all work." Those who seek to make a *short* work of discipline will not work the work of Christ. The work of prayer, patience, entreaty, forbearance, perseverance, is not a short work, nor unprofitable, but the very best work we can do. *False* discipline is short; it attains its end by excommunication.

"But are we not to submit to *majorities*?" And is *vox populi vox Dei* indeed become a maxim of our religion and of our order? *Not at all*. The eternal principles of right lie deeper than all organizations, all majorities—principles which majorities are not allowed to transcend in churches more than in free governments. What an unconstitutional law is in a State, such is an unauthorized act of a majority in a church. Minorities and individuals have rights as well as majorities, and the great beauty and conservative power of our order is that councils may decide when these rights are invaded, and provide remedies; and without their power we have no key-stone to our building. Here was a claim to make great numbers of members no members, without excommunication, and to cast them into the wide world a prey to the adversary and every evil influence, in defiance of the rights not only of minorities, but of private Christians. I am most happy to say that of all the one hundred churches planted in this land of the Pilgrims, not one has been dissolved; and should such a disaster threaten, every hand would be raised for its support.

A DESCENDANT OF THE PILGRIMS.

Foreign Correspondence.

CORRESPONDENCE FROM HAYTI.

LETTER NO. II.

PORT AU PRINCE, Dec., 1849.

MESSRS. EDITORS:—From the first settlement of this island, the Roman Catholics have had supreme, and to the shame of Protestants, almost undisturbed sway, throughout its entire extent. Generation after generation has lived and passed away, with no other light in regard to their spiritual interests than priests have been pleased to shed. Here they certainly have had a theater upon which to exhibit to the world what it was in the power of their religion to do for a nation. Here they have an island unsurpassed in richness of soil, variety of production, and indeed in all the elements of national prosperity. With this field, so far superior to the Sandwich Islands—this opportunity to do for a nation the very best that their religion could do—it would seem as if they must have done their very worst. Here, where, if anywhere, their labors might be expected to secure for them the love and veneration of those among whom they labor, as well as the admiration of those abroad, they have most signally failed. I have been amazed at the estimation in which the priests are held by the more intelligent and leading men. The great mass of them have been men of the most grossly immoral character. Their licentiousness has been most open and unblushing, and known to the mass of the people. The universal feeling is, that money is the great object of their labors. They have engaged largely in trade and speculation, dispensing such "spiritual things" as masses, relics, crosses, etc., etc., for such "carnal things" as coffee, logwood, mahogany, lignumvitæ, and other exports of the country. It is in the mouth of everybody, that by this process they are able in eight or ten years to acquire a fortune equal to their desires, and retire and give place to others, who in turn pursue the same career of spiritual swindling.

These charges, I am aware, are very severe. I wish I could speak less unqualifiedly, but I cannot. I am spared the necessity of saying more upon this point on my own responsibility. The following *official document*, which, it must be borne in mind, comes from a zealous Catholic, the judicial officer highest in authority upon the island, will give a truer idea of the state of things than anything that I could say. Where else was it ever heard of that the priests, the teachers and conservators of morals, were the objects of such governmental surveillance? What can be expected of a people whose morals are committed to such guardianship? From *La Moniteur Haïtien* (the government paper) of March 24th, 1849:

TRANSLATION.

"CIRCULAR.—DEPARTMENT OF RELIGION, PORT AU PRINCE, March 17, 1849.

"*The Grand Judge, to the Members of the Councils of Notables of the Communes of the Republic:*

"NOTABLE CITIZENS:—Certain grave abuses, introduced into the country by the clergy, have awakened my attention, and for the interest of religion it was necessary that I should adopt some measures to bring them to an end.

"You know that religion is an object most venerable in the eyes of the people, and that it exerts a salutary influence upon men and upon societies, by lending its support to the laws. Every stigma which is brought upon it is dangerous, and the more so when it is brought upon it by its ministers.

"Many, regardless of the character with which they are clothed, of their proper dignity, and even of common propriety, openly give themselves to arts of trade, to commercial operations, which often engage them in litigation, so that they frequently appear before the bar of the courts contending with their opponents.

"And as if this spectacle, which strikes religion at the heart, were not sufficiently afflicting, many of them keep at the parsonages in their dwellings, in the derisory capacity of housekeepers (*sous la qualification dérisoire de gouvernantes*) young females, and by a course of conduct opposed to good morals, of which they ought to be the living examples, give occasion for public scandals which tend to their disgrace in the eyes of their flocks, and destroys the sublime moral of the Gospel which they are charged to preach in all its authority.

"This state of things, gentlemen and citizens, is inconsistent with a society properly constituted. That it may continue no longer, I charge you *to have an eye continually upon the curates of your respective parishes*, and to report (*denoncer*) to me every violation of this statute which they may commit, that it may not be unpunished.

"They are forbidden hereafter to engage in commercial affairs of any kind, and to retain at the parsonages or in their dwellings, in any capacity whatever, young females, unless they are of an age not to be suspected.

"You will give earnest attention to these instructions, and acquaint me of their reception.

"I salute you with consideration,

"J. B. FRANCISQUE."

This circular, as I have said above, was published in the government paper, so that not only the priests and "notables" (a body similar to our Grand Jury), but the people throughout the island are aware of it; yet, notwithstanding all this, these priests go through their duties with the same mock solemnity that characterizes the services of this infallible church in Bishop Hughes' diocese. Oh Rome and rottenness! Would that these were thy only deeds of infamy among the people! But they are not, as I shall show hereafter.

Yours, H. W. P.

SKETCHES OF THE FRENCH SOCIALISTS.

[A few weeks since our correspondent gave us a general view of Socialism and Socialist parties in France. He is now preparing brief sketches of leading Socialists and their systems. Uphappily the first number of the series has been mislaid; but we hope that, should it not be recovered, our correspondent will be able to forward us a duplicate.]—EDS.

II.—PROUDHON.

In the present letter I shall speak of him who has been esteemed the wildest and most dangerous of the socialists of our day;—the famous PROUDHON. He is far different from the peaceable and obscure Pierre Leroux; and to become acquainted with him it is not necessary to rise into the region of the clouds. His philosophical individuality is plainly marked in his writings; his distinct, positive ideas, freely and roughly expressed, leave no room for doubt or equivocation; and the reader arrives immediately, or at least with little study, to know what he thinks, and what he intends.

P. T. Proudhon was born at Besancon in 1809, of a family of mechanics: his father was a cooper. In early youth he exhibited more than ordinary powers, so that his uncle, who was professor of law in the faculty at Dijon, obtained for him a scholarship in the royal college of that city. There the young man was brilliantly successful in his studies, but had scarcely completed them when he entered a printing-office to pass an apprenticeship as compositor. He afterwards became corrector of the press, and in that capacity superintended an edition of the fathers of the church. It was about the year 1837 that this man, whose name was soon to become so famous, made his first appearance in public life. The academy of his province had offered a prize for the best essay on the observation of the Sabbath. Proudhon treated the subject in its relations to health and economy; and his essay received the prize. Encouraged by this first success, we soon find the future revolutionary socialist employed (could any one guess how?) as collaborator in the *Encyclopédie Catholique*, in company with the abbé Glaires and several zealous papists. The articles *Apocalypse*, *Apostasy*, and some others under the letter A, are from his pen; popish orthodoxy has never found anything in them to gainsay.

Was Proudhon, the religious author and the papist, at that time sincere? What he has himself said of his Catholic labors leads us to doubt it. "The abbe Bergier," says he, "the most learned of the apologists for Christianity, did not disdain, for the interest of religion, to labor on the famous Encyclopedia with Diderot, d'Alembert, Voltaire, Helvetius and Rousseau; I may well consent to labor on the *Encyclopédie Catholique—for the interest of philosophy*." To which he adds, that if he has described the persecuted Christians, it was that he might speak by anticipation, and as it were emblematically, of the socialists. You may think as you please of this somewhat Jesuitical explanation; it is certain that from this time, compelled doubtless by his relations with the priests to give an account of his private opinions, Proudhon entered the path of skepticism and disbelief, which he has since followed with a sort of mad obstinacy. With a mind nurtured on the most corrupt writings of modern Germany, an ardent disciple of such men as Strauss and Feuerbach, he has attempted to popularize their destructive notions in France. He gives somewhere a very good description of his state of mind at the time of entering this career. "The dialectics," says he, "had intoxicated me; a fanaticism peculiar to logicians had got into my brain." A prey to this intoxication—this giddiness which seizes the thought when alone and without a guide it approaches the great questions of human destiny, he imposed silence on everything in himself which would not fall into the categories of pure reason. Conscience, sentiment, those necessaries of the soul which go at least as far to make up the human being as the reasoning faculty,—he rejected all, and denied all, except logic, and reduced himself to that strange condition which he has himself described in this energetic word: "I have brutified my soul by dint of meditation." *Abruti*; this is the word he uses, and all his subsequent labors show but too plainly the correctness of the judgment which he has thus pronounced upon himself.

Before proceeding further with this notice, I must, to write in all sincerity, at least propose, if I do not answer, a question which has often puzzled not only myself, but many others: Must we take M. Proudhon in earnest? In other words, does he believe all he says, and has he faith in his own ideas? He adores irony—he calls it "His Sovereign," and from the depth of his prison he addresses it the most touching hymns. "Liberty," says he, "like Reason, exists and manifests herself only by the constant contempt of her own works." After this avowal, what must we think of the results to which his own thoughts have led him? that he despises them? and that he laughs in his sleeve at the folly of those who have thought him in earnest, and who have had the simplicity to be frightened at his ideas? After reading his *Confessions*, you would be tempted to believe so.

But whether sincere or not, M. Proudhon and his writings have exercised too great an influence to allow of their being despised. His mind is gifted with unquestionable vigor, and his style, alternately metaphysical and popular, is always remarkably lucid. Whether in a treatise or a discussion he always has the art of captivating the attention; but it is especially in debate and controversy that he displays all the energy of his style. Woe to the idea,—woe to the man that has offended him. Like the defender of a besieged city, he turns everything into a weapon. After logic has done its work, irony, sarcasm, invective, serve him at his will. It is no longer a debate, it is a boxing-match, in which he shows himself not only powerful, but brutal and merciless. We have seen him in his battles with the leaders of his school, Considerant, Cabet, Louis Blanc and others. Men and systems he treats without mercy, crushing them with persevering and determined fury, until they are constrained to cry enough. To strew the ground with the ruins of other systems, in order to prepare a foundation for himself among their fragments, and then to laugh contemptuously in the face of their defenders,—such would seem to be the work Proudhon has undertaken. He commenced this enterprise by the publication of three successive essays on *Property*. He says: "After a long, detailed, and most impartial analysis, I have arrived, like an algebraist led by his equations, to this startling conclusion: Property, from whatever side it is viewed, to whatever principle it is referred, is . . . a contradictory idea!" Elsewhere, as if intoxicated with his discovery, he exclaims: "*Property is robbery!* This definition is my own, and it is the whole of my ambition to prove that I have comprehended its meaning and compass. *Property is robbery!* There are not spoken words like those once in a thousand years! I have no other goods on the earth than this definition of property, but I esteem it more valuable than the millions of Rothschild, and I am bold to say that it will be the most important event of the reign of Louis Philippe!" By a course of logical deductions, our author passed from the negation of property to the negation of all authority, and thus arrived at the negation of God, the supreme authority.

But it was necessary to legitimatize, throughout his philosophy, the method which had led to such results. This Proudhon attempted in his book entitled: *The Creation of Order in Humanity*, published in 1843. This book, a shapeless mass of the most abstruse studies of which the human intellect is capable, is, as its author acknowledges, very ill executed. If it had answered his intentions, it would have been, as Proudhon declares, *a real infernal machine*, containing all the instruments of creation and destruction. By the light of this work (a light which was scarcely visible to any but himself) Proudhon constructed the book to which he has devoted all his affections, and to which he has given up his entire self,—the *System of Economic Contradictions*, or the *Philosophy of Misery*. I transcribe from Proudhon himself the analysis which he has given of the economic ideas contained in this work; but this analysis applies only to one of the elements of social life, viz: property, while in his book he devotes himself likewise to all the others:

"Property, considered with regard to social institutions generally, has, so to speak, two sides to its account; one is that of the good which it produces, and which results directly from the nature of Property; the other is that of the inconvenience which it causes, and the *expenses* which it occasions, and which, like the good, result directly from its nature.

"The same is true of combination, monopoly, taxation, &c.

"In Property, as in all the economic elements, the evil or the abuse is inseparable from the good, exactly as, in book-keeping by double-entry, the Debit is inseparable from the Credit. One necessarily produces the other. To suppress the abuses of property is to destroy property itself; just as to suppress an item from the debit of an account is to cancel it from the credit. All that can possibly be done against the abuses or inconveniences of Property, is to mingle it and offset it with a contrary element, which shall stand against it as creditor against debtor, acting partner against capitalist, &c.—as for example *Community*—in such a way that, without their modifying or destroying one another, the good of the one may cover the evil of the other; as in a partnership account, the parties after having settled with one another come to a final result, which is on the whole either profit or loss."

According to this masterly [!] analysis, Property, which is *robbery*, may lawfully subsist in conjunction with, or rather in the face of its opposite, *Community*. He elsewhere defines property as the *products* of labor, and community as the *instruments* of lab

The Independent.

NEW YORK, THURSDAY, APRIL 25.

ANNIVERSARIES IN NEW YORK.

The anniversaries in New York for the month of May will come on very early. As the month comes in on Wednesday of next week, the second Thursday, which is the day of meeting of the American Bible Society, will occur on the 9th; and all the other national societies cluster together in the course of the week after next.

Sabbath evening, May 5th, sermons for the Am. Home Missionary Society, New York Bible Society, and others.
Monday evening, May 6th, annual meeting of Am. Seaman's Friend Society.
Tuesday morning, Am. Anti-Slavery Society.
" afternoon, Am. & For. Anti-Slavery Society.
" evening, N. Y. S. S. Union.
Wednesday morning, Am. Tract Society.
" evening, Am. Home Missionary Society.
Thursday morning, Am. Bible Society.
" evening, Am. & For. Christian Union, and American Temperance Union.
Friday morning, meeting in behalf of the Am. Board of Foreign Missions.

Most of these meetings will be held in the Broadway Tabernacle, as this always gathers the largest numbers.

Many other meetings, some stated and others occasional, will be held during the week, of which due notice will be given, so far as practicable, in our next paper.

THE NEW ENGLAND DOCTRINE OF THE DIVINE TRINITY.

We are gratified to perceive that the hint which we gave not long since about the distinctive doctrine of the New England theologians on that fundamental subject in theology, the three persons of the Godhead, has had the effect which we intended. Inquiry has been made in various quarters as to what the facts are on which we founded the suggestion that the ancient Catholic doctrine, and the modern New England doctrine, are not one and the same. That inquiry we are now to answer, as far as we can answer it in the compass of such an article as is appropriate to a weekly journal.

We begin with copying a passage from Pres. Stiles's "Literary Diary." Dr. Stiles, President of Yale College from A. D. 1777, to A. D. 1795, was a man of great and various learning, of enlarged and catholic views, and of fervent piety. To a very considerable extent, he shared in the respect and confidence of the "New Divinity" men of his day, the school of Edwards, Bellamy and Hopkins; though his sympathies in theology were rather with the "Old Divinity" men, who adhered more closely to the traditionary orthodoxy of their fathers. From the year 1769 to his death, he kept a daily record of what he deemed most worthy of preservation in his various and extensive reading or in his conversations with literary men. This "Literary Diary" in fifteen manuscript volumes, each containing more than 300 pages, is deposited in the Library of Yale College, and is often consulted by those who investigate either the ecclesiastical or the civil history of New England. In one of these volumes, we find the following statement, dated 1791, May 29.

"Reading Methodius—and also a book printed 1776 in London—anonymous—upon the Trinity and especially the sonship of Christ. The author holds the three persons in the Godhead orthodoxly, but denies that the appellations, Father, Son, and Holy Ghost, belonged to them before the incarnation of the Son: and [he holds] that the eternal λογος [*Logos*] assumed and was united to a created human soul and body, and thereby became begotten and the Son and only begotten Son of God; thereupon the first person became the Father, and not before. Thus he denies the eternal generation of the Son. And yet he allows as antient fact, that the eternal generation was the doctrine of the Church immediately after the Apostolic age, with the ante-Nicene and post-Nicene fathers, the schoolmen, the Reformers, and in general of universal Christendom, although he considers it erroneous.

"This is Dr. Bellamy's book. [That is, as we understand the statement, a book from the library of Dr. Bellamy, then recently deceased.] In 1784, he told me he had been studying the Trinity—he wrote to me upon it. I found he was puzzled, perplexed, and, I then thought, moved from his former orthodox ideas, though I did not know what was the matter with him. Not long after this, I found the New Divinity connection, a number of them, in conversation, giving up the eternal generation of the Son, at least magisterially inquiring and demanding whether this was a Scriptural doctrine,—as particularly Dr. Wales, Mr. Fitch, Mr. Channing, &c. And more lately I find that Mr. West of Stockbridge is positive in denying it, as Dr. Edwards informs me. I wondered whence all this could come, as otherwise these gentlemen are sound on the doctrine of the Trinity. But upon last week finding this book at Mr. Chase's, who had part of Dr. Bellamy's library, I now perceive *unde hæ lacrymæ*—that this book is the origination."

Dr. Stiles then is a sufficient witness to the fact that the old orthodoxy of the Catholic (not *Roman* Catholic) creeds continued to be the orthodoxy of the New England theologians, down to the age of Bellamy; and that toward the close of Dr. Bellamy's life the "New Divinity" men of whom he was the leader, began, under his leadership, to question, and some of them to deny, the ancient Nicene and Athanasian doctrine of the Trinity, and to substitute for it a doctrine confessedly modern. From that day onward the "New Divinity," which was simply what is now called "New England Divinity," began to be characterized by the rejection—and may we not say, the somewhat contemptuous rejection?—of one material element in the doctrine of the Trinity as that doctrine had been defined in the Church from the earliest ages. The rejected element was what is called the eternal generation or filiation of the second subsistence in the Trinity, and the eternal procession of the third.

The rejection of these *words* merely may seem quite unobjectionable; for they seem very much like those "words without knowledge" which serve only to "darken counsel." Doubtless these *words* were introduced into theology by teachers who were by no means masters of the science of Biblical interpretation. Doubtless the name, *Son*, as denoting a subsistence, or person, of the Godhead, is used in the Scriptures only with reference to the incarnation by which the second person or subsistence in the Trinity becomes at once the Son of man and the Son of God. Doubtless the Platonizing and metaphysical explanations, by which the schoolmen undertook to elucidate the eternal relations among the persons of the Godhead, explained nothing. But after all it seems to us in our studies of the Bible and of the Divine economy of redemption, that there is a truth at the bottom of that exploded dogma of the eternal generation and eternal procession—a truth which it may be very difficult to define in any better terms than those of the Nicene creed—a truth the rejection of which puts to hazard the *true* doctrine of the Trinity. The Nicene fathers are not the last men who have misinterpreted the Scriptures for the support of a true doctrine. Suppose that instead of asserting the eternal *sonship* of the second person in the Trinity, they had asserted his eternal WORDSHIP. Suppose that instead of saying, "One Lord Jesus Christ, the only begotten Son of God, begotten of his Father before all worlds," &c., they had said, "I believe in one Lord Jesus Christ, the only begotten Son of God, the eternal WORD, SPOKEN [λογος, λεγομενος] of the Father before all worlds, God of God, Light of Light, very God of very God, SPOKEN not made, being of one substance with the Father," &c. In such a statement the *doctrine* would have been the same; and its consistency with the language of the Scriptures would have been obvious.

But the "New Divinity" did not rest with the mere substitution of the term WORD for the term SON as descriptive of the second person in the Trinity. The successors of Bellamy in their rejection of the old phrase have rejected the old doctrine, and have hammered out on their metaphysical anvil a doctrine of their own. What it is we will proceed to show. And let it be remembered that the system which we denote New England Divinity is not held in all its heads and points by all, perhaps not by a majority of the Congregational clergy of New England; nor is it held by none out of New England. Within the last forty years—especially since the establishment of Theological Seminaries with ample apparatus for the study of Biblical Literature and of the History of Theology—there has grown up another sort of theology in New England, a theology at once older and newer than the "New Divinity" of Bellamy and his successors. There is among the younger clergy of New England, if we mistake not, a continually increasing tendency to a far wider course of theological reading and thinking than that which was trodden by the authors and propounders of those improvements in theology which signalized the latter part of the last century. It is beginning to be understood that as there lived some heroes before the age of Agamemnon, so there were some very respectable divines before the age of Edwards and Bellamy, and even before the compilation of the Assembly's *Shorter* Catechism. Some may be alarmed at this, and may fear that we shall make shipwreck of the faith unless we keep close to the "old paths" marked out by Hopkins and Emmons. But in our judgment the tendency of the times is *toward* rather than *from* the truly ancient standards. Our prayer is that the change may not be permitted to become a reaction. We cannot doubt that not only the great names of Edwards and Bellamy, but those of Hopkins, Smalley and Emmons will always be had in honorable and grateful remembrance. We will not cease to pray that what the "New Divinity" has done to "vindicate the ways of God," and especially to unfold the awful relations between man the moral agent and God the moral governor, may evermore give light and power to the ministration of the Word of God in all our churches.

But to return from this digression,—What is the distinctively New England doctrine concerning the three persons of the Godhead?—the doctrine into which the "New Divinity" has run in consequence of rejecting the ancient standards? We will simply represent the matter as we understand it.

This, then, is what we mean by the New England doctrine of the Trinity, viz.: that the Father, the Son and the Holy Spirit are three minds, each with his own consciousness, his own will, his own attributes, each eternally self-existing and independent; that among these three there is no precedence in the order of their eternal relations to each other; that the word *person* as applied to each of these three eternal and infinite minds, is not used in any metaphorical or limited sense, but means precisely what the same word means in the common use of the English language at the present day; and that these three persons are *one* God, as they all have a common nature; *one* as they all agree, perfectly and eternally, in every thought and purpose; having one counsel and plan, and except in the economy of redemption one work and function; and *one*, at the most, in some sense which has not been revealed to us. The mystery of the doctrine, according to these theologians, lies not in the threefoldness of the Godhead but in the oneness of the Godhead. Thus Dr. Emmons says, (*Works*, Vol. IV, p. 125,) "We have as clear an idea of these three divine persons as of three human persons. There is no mystery in the personality of the Father, Son, and Holy Ghost, though there is a profound mystery in their being one God." The same view will be found, if we mistake not, in the writings of other eminent New England divines. And to show that it is held by living theologians of very great eminence, we need only refer to a very able and elaborate essay by Dr. Edward Beecher, in the *Biblical Repository* for October, 1849.

As to the question whether this view agrees with the ancient and *orthodox* doctrine of the Trinity, we see not how there can be any doubt. This "New Divinity" doctrine is not the doctrine of the Nicene and Athanasian Creeds. It is not the doctrine of Calvin or of the thirty-nine articles. It is not the doctrine of the Westminster Confession and Larger Catechism. It is not the doctrine of the Fathers of New England.

But is it not, after all, the doctrine of the *Shorter* Catechism? Does not the *Shorter* Catechism say outright, without any qualification, that there are three persons in one God, and omit all allusion to the notion of Christ's eternal Sonship? And is it not therefore plain that what we have called the New England doctrine is at least consistent with Orthodoxy? No! Tell us first what the Westminster divines mean by three persons in the Godhead. What Emmons meant by "three persons" is not the same thing with the meaning of that phrase as it stands in the Shorter Catechism. And to our apprehension the theory of the Trinity given by Dr. Emmons is neither less remote from all the standards of Orthodoxy—nor less remote from the only standard of truth—than that in Dr. Bushnell's book, which seems to have been produced by the reaction of his mind against certain tritheistic tendencies. We offer no improvement on what we understand to be the import of the *old* doctrine of the Trinity; and we accept none that has ever yet been offered to us, whether from the right hand or from the left.

DON'T WORRY.

"*Fret not thyself because of evil doers*," is an injunction which good men need often to call to mind. Nothing is gained by fretting about evils or the doers of evil. God never frets. His law is violated, his name blasphemed, innumerable provocations are heaped up against him, yet He sits calmly upon his throne, and holds all his enemies in the derision of a conscious integrity and power.

Fretting never lessens an evil nor silences an evil doer; it only makes both the more annoying so long as they have to be endured.

Fretting is an uncomfortable frame of mind, and should not be indulged in by a child of grace. For the sake of his own peace and spiritual enjoyment, the good man should never yield to the temptation to be choleric because of the wickedness of others.

Fretting disqualifies one for efficient action against evil. It is not the man of quick, impetuous temperament who is to be relied upon in a work of reform, but the man of cool and steady purpose, who always controls himself, and is always deliberate and firm. The habit of fretting detracts from one's dignity and weight, and so diminishes one's influence. Christ was calm under personal insult, and when rebuking hypocrisy and sin. This gave to his denunciations of men and evils their terrible force and severity. We cannot detect in them the least trace of angry excitement or of personal resentment. The Christian in rebuking sin and sinners should imitate his Lord. No carnal passion should stimulate him to such rebukes, and a just severity should be tempered with compassion. A rebuke to have weight must come from one, the dignity and calmness of whose demeanor and the purity of whose life place him above the imputation of any selfish or unholy passion.

Moreover, fretting is needless, because evil doers shall inevitably be restrained or cast down in due course of Providence. They cannot long prosper. They shall not finally triumph. "For they shall soon be cut down like the grass, and wither as the green herb." They and their works alike shall perish. "In our sight," says Luther, "the multitude of hypocrites flourishes and grows, and covers the world so completely, that they alone seem to exist; as the green grass covers and adorns the earth. But in God's sight what are they? Hay, that must presently be made: and the higher the grass grows, the nearer is it to the scythe and the haycock; just so the higher and farther the wicked spread and rise aloft, the nearer are they to destruction."

"Fret not thyself because of evil-doers;" but "*trust in the Lord and do good.*"

INDIAN FAMILY, BROADWAY TABERNACLE.—This interesting family gives their Farewell Concert at the Tabernacle on Friday evening, when it is expected they will have a good house.

THE PULPIT AND THE PRESS.

The *Journal of Commerce*, having attained a reasonably good reputation as a chronicler of passing events, and no mean celebrity as a registrar of statistics, and a more equivocal repute for capricious and self-willed independence, has lately shown unmistakeable signs of aspiring in its old age to an ecclesiastical Patriarchate. Should it attain it, and evince a *fitness* therefor, our gratitude for the change wrought in it will know no bounds. For the *Journal of Commerce* has had any other odor than that of sanctity; and the gifts and graces of meekness, patience, conscience and moral wisdom have been vouchsafed in much greater measures in other quarters.

It seems that after a discourse on the subject of *expediency*, Dr. Lansing made some remarks concerning Webster, and others, which without doubt were very true; and objectionable, if at all, only because it is unusual to speak such truths in such a place. But whose business was it? It was a matter between Dr. Lansing and his own congregation. They had a right to make a complaint if the pastor did not perform his duties suitably. But, if they were satisfied, no man from abroad has any business to interlope and read a lecture to the pastor and the church, as to the right method of discharging their conscience in matters of public moment. And we respectfully submit to the *Journal of Commerce*, that Dr. Lansing had as much right to speak in his own pulpit of political matters, as the *Journal of Commerce* had to bring ecclesiastical matters into a political paper. And if it be said that ministers are not the men to meddle intelligently with political topics, it may be replied, that they cannot possibly make worse work than many noted journals do in attempting to handle questions of morality and religion.

A later paper, April 24, contains further comments, spicy and amusing, backed up with a number of applaudatory letters. We marvel, considering the quality of them, that there were not twice as many. Any dexterity in throwing the net could have sunk the ship with such testimonials. Neither Pilate nor Herod lacked applauders when they did wickedly on the popular side. Let any paper take an unchristian ground and unchristian men will clap it on the back and swear by it. This is the very thing which we charge upon the *Journal of Commerce*—not dishonesty, not insincerity, not doing what it has no civil right to do, but simply and only taking the unchristian side of the great moral question of the day, and then finding fault that ministers who abhor that ground do not preach to suit it. Shrewd men may applaud secular ministers; weak-minded and timid ministers, led away by stronger men about them, may endorse a policy that shall give them rest. But when an eminently secular journal takes the airs of piety, reads damnatory lectures to venerable ministers upon the methods of discharging their duties to their flocks, we simply say that it is not qualified for the function assumed.

If we wish to know the market, or reliable statistics, or practical wisdom on practical commerce,—in short, if we wish to gain the views of merely worldly men about worldly things, we go with confidence to the *Journal of Commerce*. But neither the sympathies of that paper, nor its habits, nor its inveterate interests give any promise of wisdom in the application of religious principles to the procedures of society. And we, should as soon send ministers to Greenland for tropical plants, to the Esquimaux for refinement, or to Australia for literature, as to the *Journal of Commerce* for instructions how to preach the Gospel, and especially those phases of the Gospel which Christ foretold were to come full freighted with divisions and overturnings. Our readers will understand then, not that we approve of personal attacks in the pulpit on public men; not that we believe in all sorts of reformatory preaching, but that the *Journal of Commerce* is not on the right ground nor of the right sympathies, to fit it to teach Dr. Lansing how to discharge his conscience on questions of humanity.

Let the various clamors which in our day assail the Pulpit, be regarded for a moment. There is not a function which on some side is not denied to it, and there is not a function possible which on some other side is not urged upon it. One rank of physiological reformers tell us to preach more science; let people understand their own structure and their relations to the physical world. Another, does not think so much of science, unless it be the science of social reform—that is the burden of the day. Another, cares little for organic changes; if all men were only temperate, society would soon cleanse itself. Another is sure that the world's evils are mainly owing to the want of a more thoroughly doctrinal pulpit; sound meat and catechism are remedial for human woe; while his pew-fellow is worried to death with the dry jargon of doctrine, and wonders why ministers do not discuss, not men's metaphysical difficulties and artificial entanglements, but those business temptations and home trials and political casuistries, with which practical life ensnares them at every corner.

What, then, is the end which a minister proposes for himself? Not preaching; not the promulgation of a system of truth; these are but means to an end.

Every minister seeks to produce in his flock, *right conduct toward God and toward men*. The motives to such conduct are derived primarily from man's relations to God and to eternity, and then secondarily, from man's earthly relations. Let a truly evangelical man, full of the hopes of immortality, set forth Jesus Christ, to his flock, both as an atonement and an example, and what results will follow, and in what order?

The first effects will spring up in the hearer in respect to his own personal relations to God. His pastor must guide and direct these new wants. Next, the hearer, full of desire to approve himself before God, begins to inquire how christianly to discharge his relations to his family;—these relations a minister must understand, and how to apply the rules of Christ to them. But he has neighbors, and is an actor in other social relations besides those of the family; and a sound pastor must be able to lay the principles of Christ upon these practical social questions. But he is deeply engaged in Commerce, and what is Christian right and Christian wrong here? Who shall tell him, if it be not his pastor? But all society is in movement; the ultra conservative or rash progressive alike are in a common current. Shall men go stumbling and blindfold, through the ever present reforms which God works in each age? Who then shall give them a golden reed to measure with, if it be not the man whom they have selected to teach them universal Christian rectitude? But, in this land, no duties are more widespread, and scarcely any more important, than political duties. Every citizen must take part in framing laws, in electing officers to administer laws, in preserving public order and securing the blessings of government to all. In this large sphere of action vexed with as many currents, whirls and storms as ever mariner knew in equatorial seas, is a Christian man to proceed by men's selfish maxims, or is he here, as everywhere, to ask: "Lord, what wilt *Thou* have me to do?" If there be one place where a faithful Christian pulpit should be capable of exerting a strenuous influence, it should be here. Men go drunk on political excitement. Venal politicians arrange party movements from the most selfish considerations. Bad men are set forth for important places; good laws are supplanted and bad laws are tolerated; prodigal expenditures are incurred for ends which do not concern the public good, while the order of the community, its moral and educational prosperity, are too often snuffed at and disregarded.

Into this whirl Christian men are swept. What is Christian conduct here? They have been little and seldom taught. It is not strange then, that they too go drunk. There is no wickedness so foolish as that of a good man who is not used to political wickedness. Some good men will not go near the temptation of politics; and that is a sin. Others, venturing, come forth without a sign of Christ's robe upon them, and that is more sinful still.

To whom may a Christian man, desirous of rectitude, go for instruction as to Christian conduct in public affairs? The Pulpit is told to be prudentially silent. Like a pilot that steers his ship into the very worst shoals and reefs, and then abandons it, so the Pulpit must awaken moral wants by the stimulus of divine truth, but when these wants assume their most practical and imperative character, refuse to guide, and leave the victim to be tossed on the chopping seas of expediency. If he ask Parties what is right? the answer is always one—Stick to your ticket and vote it clean through. If you ask our Commercial Journals what is right, they take the financial bearings of the question, foot up the probable loss or gain, and score your path along sloping ways of present thrift. The *Journal of Commerce* is a signal instance upon the Slavery question.

What man from reading those columns would know whether Slavery were an evil or a benefit;—whether there was a Divine law which touched the system, unless to approve; or indeed whether there was any *moral* rule by which to determine the great questions which spring from this viperous nest of abominations; any rule at all except that of political or economic expediency? Indeed for all that could be learned from that source, of a Law above men's laws, of a God authoritative above all Constitutions, of rectitude immutable, founded upon Conscience and unchangeable principles, the *Journal of Commerce* might as well have been published by a Brahmin from the Temple of Juggernaut, as by a Christian from amidst a hundred churches.

Every man and every organ necessarily regards a deviation from its radical principles as wrong. When Dr. Lansing, therefore, taught his people the superiority of Christian principle over commercial and political Expediency, how very natural is it that the *Journal of Commerce* should come down upon him; and how naturally too will men of moral principles presume the Doctor to be right, when on questions of humanity to the slave he stands opposite to the *Journal of Commerce*. For good as that Journal is in things legitimate to worldly thrift, we regard it in others to be like a light-house on dangerous rocks, a light which will save the mariner that bears away from it and wreck him who steers on to it.

Our belief then is, not that the Pulpit should discuss party questions, nor meddle with candidates, nor take sides with this or that man or measure; but that it is bound to set forth what principles should guide Christian men in political action, *of whatever party and without regard to measures*. The Pulpit should teach its listeners to demand moral integrity and fidelity in all men selected for honor; to regard the public good and not local or party advantage; to love justice more than victory and more than money; to befriend the weak and helpless; to make God's Law the touchstone and measure of all courses, whether of men or societies of men, or of Corporations.

We are told that the Church will by such fidelity convulse and explode itself. Very likely, if it has been possessed hitherto by a dumb devil, the process of cure will cast the possessed down, foaming and wallowing. But we are not of those who think a devilish peace better than a crisis that brings health.

On the other hand there be dangers which seldom gather their forces, or threaten the evils which they intend. They lie profuse in the wide community, and acting insensibly, have half consummated their incurable mischief before suspicion awakes. Such are the present dangers which surround the Pulpit. There never was a day when it needed to be so spiritual and so fearless. To preach Christ in this day requires a man to meet and discuss every question which the preaching of Christ aright will bring forth. He that lets forth the sun upon a winter soil, thinking only to melt the ice, will by and by be surprised to see what teeming abundance springs from the earth under its influence; and if he knows not how to eradicate the poisonous weeds, select the generous plants, and save the harvests, he is but a poor husbandman.

He that preaches Christ and finds no troublesome crop of questions and conscience inquiries, running in extent out to the limits of the relations belonging to his flock, may be sure that he has *not* preached Christ, but only made use of his name to embellish the utterance of lifeless things. Meanwhile, men are living, moving, thinking, doubting, asking solutions of doubt, trying experiments, making changes. The face of society is not the same in any two centuries, unless it be dead.

If the thinking minds, then, of our day, go in vain to the Church for the solution of those very questions which the Church has sown and sprouted in their minds, they will seek help at other oracles. When men have learned that their weightiest interests are more Christianly met out of the Church than in it,—in lectures, societies, and divisions,—then where will be the Church?

*

MASON'S BILL.

In order that our readers may distinctly understand the concession which some of our Northern Senators are prepared to offer to the South in relation to the surrender of fugitive slaves, we give below the bill known as Mason's Bill, which was introduced into the Senate by Mr. Butler, of South Carolina, and amended by Mr. Mason, of Virginia. We have italicized the clauses worthy of special attention:

"Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That when a person held to service or labor in any State or Territory of the United States, under the laws of such State or Territory, shall escape into any other of the said States or Territories, the person to whom such service or labor may be due, his or her agent or attorney, is hereby empowered to seize or arrest such fugitive from service or labor, and to take him or her *before any judge of the Circuit or District Courts of the United States, or before any commissioner or clerk of such courts, or marshal thereof, or before any postmaster of the United States, or collector of the customs of the United States, residing or being within such State wherein such seizure or arrest shall be made*, and upon proof to the satisfaction of such judge, commissioner, clerk, postmaster, or collector, as the case may be, either by oral testimony or affidavit taken before and certified by any person authorized to administer an oath under the laws of the United States, or of any State, that the person so seized or arrested under the laws of the State or Territory from which he or she fled, owes service or labor to the person claiming him or her, it shall be the duty of such *judge, commissioner, clerk, marshal, postmaster, or collector, to give a certificate thereof* to such claimant, his or her agent or attorney, *which certificate shall be a sufficient warrant for taking and removing such fugitive from service or labor to the State or Territory from which he or she fled.*

"Sec. 2. And be it further enacted, That when a person held to service or labor, as mentioned in the first section of this act, shall escape from such service or labor, as therein mentioned, the person to whom such service or labor may be due, his or her agent, or attorney, may apply to any one of the officers of the United States named in said section, other than a marshal of the United States, for a warrant to seize and arrest such fugitive, and upon affidavit being made before such officer (each of whom, for the purposes of this act, is hereby authorized to administer an oath or affirmation), by such claimant, his or her agent, that such person does, under the laws of the State or Territory from which he or she fled, owe service or labor to such claimant, it shall be, and is hereby made, the duty of such officer, to and before whom such application and affidavit is made, to issue his warrant to any marshal of any of the courts of the United States, to seize and arrest such alleged fugitive, and to bring him or her forthwith, or on a day to be named in such warrant, before the officer issuing such warrant, or either of the other officers mentioned in said first section, except the marshal to whom the said warrant is directed, which said warrant or authority the said marshal is hereby authorized and directed in all things to obey.

"Sec. 3. And be it further enacted, *That any person who shall knowingly and willingly obstruct or hinder such claimant*, his agent or attorney, or any person or persons assisting him, her or them, in so serving or arresting such fugitive from service or labor, *or shall rescue such fugitive from such claimant, his agent or attorney*, when so arrested, pursuant to the authority herein given or declared, *or shall aid, abet, or assist such person so owing service or labor to escape from such claimant*, his agent or attorney, *or shall harbor or conceal such person*, after notice that he or she was a fugitive from labor, as aforesaid, *shall, for either of the said offenses, forfeit and pay the sum of one thousand dollars*, which penalty may be recovered by, and for the benefit of, such claimant, by action of debt in any court proper to try the same, saving, moreover, to the person claiming such labor or service, his right of action for, on account of, the said injuries, or either of them.

"Sec. 4. And be it further enacted, That when such person is seized and arrested, under and by virtue of the said warrant, by such marshal, and is brought before either of the officers aforesaid, other than said marshal, it shall be the duty of such officer to proceed in the case of such person, in the same way that he is directed and authorized to do when such person is seized and arrested by the person claiming him, or by his or her agent or attorney, and is brought before such officer or attorney under the provisions of the first section of this act."

The amendments to this Bill proposed by Mr. Mason are: 1st, That in addition to the fine of $1000 for *aiding and abetting* the escape of a fugitive, for *harboring* and *concealing* him, the offender "*shall also be imprisoned twelve months*;" and 2d, That "*in no trial or hearing under this act shall the testimony of such slave be received.*"

It is this Bill, as amended by Mr. Mason, which Mr. Webster has pledged himself in the Senate "to support, *with all its provisions, to the fullest extent.*"

According to this Bill, any person claimed as a slave may be summarily arrested and brought before, not even a judicial tribunal, but a postmaster, a collector, a clerk, or commissioner of a United States court—before any man holding any office, however humble, under the Federal government, and on the *bare declaration or affidavit* of the claimant, which cannot be gainsaid by any testimony from the alleged fugitive, shall be delivered over to bondage without redress. It is not even necessary that the United States officer before whom the hearing is had should be a *resident* of the State in which the arrest is made. A slave-hunter may come on from the South to New York, bringing with him a subaltern of the Federal government; they may take up their quarters at the Astor House; the hunter may make affidavit to the *subaltern* that a servant in that house is his slave; the counter declaration of the person so claimed cannot be received; but on that single affidavit, made to an officer of the United States *being* in the State of New York, the free waiter, black or white, may be borne off into slavery. Our excellent brother, Rev. Dr. Pennington, the worthy recipient of university honors from Heidelberg, might in like manner be seized and carried off into hopeless bondage; and so indeed might any man, white or black, become the victim of a conspiracy between two men from the South, the one swearing that he owned him, and the other upon that oath issuing the warrant for his immediate removal to a Southern State. The whole system is *legalized kidnapping.*

Have we, the descendants of Englishmen who wrested from a tyrant the Magna Charta, with its grand provision that "no freeman shall be taken or imprisoned, or dispossessed of his free tenement and liberties, or outlawed or banished, or anywise hurt or injured, unless by the *legal judgment of his peers*," become so recreant to the first rights of citizenship as to allow the arrest, the imprisonment, the enslaving of men upon our own soil? Have we need of another plain of Runnemede to fix bounds to tyranny and to set up the barriers of personal liberty? Mr. Seward has introduced a bill granting the alleged fugitive a *trial by jury* in the State where he is found, as to the fact whether he is a slave. A demand so reasonable, so just, so in accordance with the whole spirit of the Constitution and with common law, one would think that Daniel Webster would be foremost to demand; but no, he will support Mr. Mason's Bill "*to its fullest extent.*"

For ourselves, we have a single word to say in this matter.

If this Bill should pass, it would not alter in the least our practice in relation to fugitive slaves. Should the weary, panting fugitive pause at our door and seek admittance, that door should be opened to him and shut against his pursuer, until the latter could produce a proper *constitutional* warrant for his arrest; we should yield not to the claimant but to a proper officer of the law, or one duly clothed with its authority; and if, meanwhile, the fugitive should escape to a place of safety through our protection and connivance, then, in default of paying a thousand dollars, we should take the twelvemonth's imprisonment—that is all. If there is need of another exhibition of what conscience, the love of right, and the fear of God can do or endure against unjust and tyrannical laws, the men are not wanting who would give the world that lesson. Good, quiet, peaceable citizens they are too, as were Peter, John, and Paul, the Huguenots, the Covenanters, and the Puritans, and as the Quakers are at this day. Mr. Webster ought to know enough of the power of conscience to take that element into account as affecting the practicability of any such measure of compromise as he has pledged himself to support. Our answer to this whole infamous scheme of slave-catching is—IT CAN'T BE DONE. There is a higher legislation on this subject which some men will regard: "*Thou shalt not deliver unto his master the servant which is escaped from his master unto thee; he shall dwell with thee, even among you, in that place which he shall choose in one of thy gates, where it liketh him best: thou shalt not oppress him.*" Deut. 23: 15, 16.

MAZZINI THE TRIUMVIR.

For many years Mazzini has stood before the world as the champion of Italian liberty, suffering for that cause exile and the confiscation of his property, and at times hazarding his life for the good of his country. In the brief period of his authority as the first Triumvir of the Roman Republic he displayed the qualities of a great statesman, and the state-papers of his administration will compare favorably with any similar documents in the archives of the civilized world. But there is another character in which he is less generally known, and that is as an humble and sincere inquirer after truth, and a self-denying friend of the poor and the destitute. We do not mean to say that Mazzini is a Christian in the evangelical acceptation of that term—for on that point we have no definite information—but that he is an honest seeker of truth, we are well assured. An article under the same caption with this, which appeared in No. 36 of *The Independent*, from the pen of our English correspondent, sets his character in this respect in a most favorable light. Of his labors of benevolence we will give but a single example. Affected with the miserable condition of Italian children in London, who were hired as mendicants, strolling organ-players, and for other debasing purposes, with much pains-taking he raised the means of establishing a school and asylum for their benefit, in which these children are clothed, nurtured, and educated in the principles of the Gospel. A similar institution was opened in London about four years since by Signor Salvatore Ferretti, a Florentine, formerly an ecclesiastic of the Church of Rome. An interesting narrative of one of the youth in that school, will be found on the fourth page. With such instruments as Mazzini, Achilli, Ferretti, De Sanctis, and many like them, who can doubt that a glorious work is yet to be done in and for Italy?

THE HUTCHINSON FAMILY.

The Hutchinsons continue to attract large audiences to their tri-weekly entertainments in this city. Finding Niblo's Saloon too small for the accomodation of their admirers they have again resorted to the Tabernacle, which is nearly filled at every concert. Their programmes now exclude whatever would offend good taste or the religious sentiment, while many of the pieces inculcate through sweet harmonious numbers, some of the noblest sentiments of virtue and humanity. Abby's voice has grown richer and fuller by practice while her singing retains that charming *naiveté* which characterized her first appearance in public.

ACCOMMODATIONS FOR ANNIVERSARY WEEK.

So far as we are informed there will be no general provision for the accommodation of clergymen from abroad who may visit New York during the anniversary week, and we mention the fact that there may be no disappointment. This does not however indicate a want of hospitality in the Christians of New York, but is the result of incontrollable circumstances. The population of the city has removed so far up town, that it is difficult to procure accommodations for strangers anywhere in the vicinity of the Tabernacle, where all naturally desire to be. Families residing far up town do not ordinarily dine till after business hours, and of course not till after the hour of intermission of the public anniversary services; and in many instances in which such families have incommoded themselves to accommodate their guests, the latter have absented themselves from dinner without notice, for the sake of saving distance and time. Hospitality has often been abused; sisters, sisters-in-law, daughters and cousins to the fourth degree, being unceremoniously quartered upon families to which they were perfect strangers, and spending their time in gadding about to see sights, or in shopping, instead of attending the religious exercises of the week, and sometimes making a visit of a fortnight for their own convenience.

Many who have been accustomed to visit New York for years have their regular quarters, at which of course they will be welcome; a few may find accommodations by applying to city pastors individually; but it is a better plan for churches in the country to make up a purse to defray the expenses of their pastors on a visit to the city in anniversary week. They will reap a good interest in spiritual things. In that case ministers can find excellent accommodations at boarding-houses near the Tabernacle, and feel that they are encroaching upon nobody. Last year a friend not at house-keeping invited two clergyman to go to a boarding-house at his expense; they did so: staid there a *fortnight*, and he paid the bill. It would be better for churches to take care of their ministers, and make such a provision for their support as will put them above the temptation to a like abuse of hospitality.

CORRECTION.—In our last week's record of doings in Congress, an error occurred for which *we* are not responsible, as we were misled by the telegraphic reports from which our compilation was made. Senator BADGER, of North Carolina, did *not* vote with the North on the question of laying Mr. Foote's motion on the table. Nor was Senator BALDWIN, of Connecticut, among the absent when the vote was taken. Mr. BALDWIN's name should have been inserted instead of Mr. BADGER's among the *yeas* on that question. The Senator from Connecticut is apt to be in his place and apt to speak right and vote right on questions relating to freedom;—he would otherwise be unworthy of the predecessor and ancestor whose name he bears. The Senator from North Carolina, though a Connecticut man by blood and by education,—a relative of our friend the Secretary of the Home Missionary Society and a pupil of Pres. Dwight,—is true to slavery. Mr. BADGER probably feels himself dishonored by the misrepresentation of the telegraph that he voted with the North. And we are sure that Mr. BALDWIN cannot but feel dishonored by the story that he was absent when that vote was taken.

FROM OUR BOSTON CORRESPONDENT.

BOSTON, April 22d, 1850.

MESSRS. EDITORS:—I am much obliged to you for the kind instinct which led you to put the true construction upon the passage in my former letter which excited the sensibilities of your correspondent. I most surely have a very sincere and high respect for many merchants—perhaps I may say for merchants as a class—and would be the last to slander some of the best friends and relatives I have in the world. I alluded only to a *clique* of that class, who were capable of the transaction charged upon them.

PROPOSED CHANGE IN THE GOVERNMENT OF HARVARD.

During the week a joint special committee of our Legislature—appointed to consider what legislation, if any, is requisite to make Harvard College more beneficial to the public—have reported a bill for popularizing that institution. Its principal feature is contained in its first section, as follows:

"The Corporation of Harvard College shall hereafter consist of fifteen persons, namely: a President, thirteen Fellows, and a Treasurer, the whole number of whom shall be divided into three classes, as they shall agree, which shall go out of office in succession, one class at the end of every second year; and the Fellows shall be chosen by the Legislature, by the joint ballot of the senators and representatives assembled in one room; provided that the first election by the Legislature shall be of eight Fellows, and provided also that any vacancy continuing for one year may be filled by the Corporation."

A second section guards the existing method of election and tenure of office of the President and Treasurer.

A minority report, deprecating hasty action, and asserting that it was inexpedient to legislate upon the subject, was also submitted.

It is extremely probable that the day is not far distant when this *State Institution* will be released from its narrow subservience to the interests of a single denomination.

"A STITCH IN TIME SAVES NINE."

This "wise saw" has had a "modern instance" within the last few days, at one of the insurance offices of this city. After the late storm had commenced, and reached a very respectable importance among storms generally, a firm in Portsmouth, N. H., having several hundred dollars of value in uninsured merchandise on board a schooner at sea, sent to the office in question for insurance, which was effected. The policy had not been signed, sealed, and delivered, more than ten minutes, before news of the wreck of the vessel reached the underwriters, and in due time the owners of the goods aforesaid; who undoubtedly blessed the *ten minutes*, and thought of the proverb.

MR. WEBSTER'S REPLY TO HIS ADULATORY CONSTITUENTS.

The Hon. Mr. Webster's reply to the letter (from Boston and vicinity) of sympathy with the views of his recent speech, has been received and published. Its exultant tone indicates that the document which calls it forth was somewhat needed, and greatly rejoiced over. The full mischief of that epistle of commendation, to the interests of truth and righteousness, may be inferred from the third sentence of the reply. "*Such* a letter, with *such* names, assures me that I have not erred in judging of the causes of existing discontents, or their proper remedy; and *encourages me to persevere* in that course, which my deepest convictions of duty have led me to adopt."

This suggests, by-the-way, a thought of the good taste which is manifest in the selection of the few names prefixed to the reply. Instead of setting down, as usual, the five or ten which headed the list of signers to the letter to which the reply is made, the cream of the whole nine hundred here rises to the surface, and we have (it cannot be that the senator had in mind the classification of Luke 7: 30?) "*To the Hon. Thos. H. Perkins, Hon. Chas. Jackson*, Rev. MOSES STUART, Rev. Dr. WOODS, *Hon. Wm. Sturgis, President Sparks, Caleb Loring, Esq., J. P. Davis, Esq., William Appleton, Esq., and others*," &c. No wonder such names, to such sentiments, encouraged him!

There is another sentence of interest in this reply. "The day has come, when we should open our ears, and our hearts, to the advice of the great Father of his country." When will the day come that it will be right for us to "open our ears, and our hearts, to the advice" of that Father of our country, "who is in heaven," who ruleth on high, and who hath said, "*Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong; that useth his neighbor's service without wages

sion made upon the public mind of the city by the religious and business transactions of the conference was most satisfactory. Rest assured we are safely anchored in Alexandria."

The Conference has sometimes allowed the ordination of slaveholders as local preachers, but never as traveling preachers. In a case which came up from some part of Virginia, the vote was at first in favor of the candidate; but in about twenty minutes after it, Rev. John Davis rose and moved a reconsideration of the vote by which Rev. J. S. Trone was elected to elder's orders, stating that he had understood that this brother had a few weeks ago sold a slave in Washington city. The motion was carried, and the application was withdrawn.

SUNDAY SCHOOL RESULTS.—A missionary of the American Sunday School Union in Michigan writes as follows to a Sabbath School in this city:

"Your two libraries given to the West have long since been distributed. One of them enabled us to form a new school in Washtenaw Co., which has proved remarkably prosperous and interesting; and to aid another as prosperous (but made so by the aid given), in Macomb Co. The two numbered at the last 125 teachers and scholars in all. Since then they have nearly doubled. Indeed the last time I heard from the former school it had more than doubled its members, and though at the first it seemed doubtful whether the people would sustain it, for it is a *hard* place, it now bids fair to turn the evil one out of one of his strongholds.

"Such results are by no means very uncommon. In a settlement a few miles from where I live, infidelity and anti-religion had reigned from the beginning of the settlement. The very first religious privilege they had ever had was one of our mission Sabbath Schools, formed last summer. The leading opposer of religion, after destroying his Bible and living for six years without one in his house, lately confessed the fact, and said that he was now convinced of the truth of the Bible, and of experimental religion, and meant to become a Christian. Two or three young women in one class are hopefully converted, and a small church has been gathered, and the place seems fairly changed."

PASTORAL FAITHFULNESS HONORED.—While the cholera prevailed at St. Louis, last summer, Bishop Hawks remained in the city and was incessant in his attentions to the sick and dying. The parishioners of Christ church, where he officiates as pastor, lately presented him a purse of $3,000. They say:—

"Means was contributed with the view to aid in procuring a suitable residence for yourself, and one was seeming to be united with more than her wonted strength in those days of trouble, by her works of charity and love, and the exhibition of her Christian faith, has approved herself to be indeed 'an help meet' for you."

LITERARY.

The executors of the late Rev. Samuel Miller, D.D., will be much indebted to clergymen and others throughout the country, who have letters or manuscripts from his pen, if they will send the original or copies to E. Spencer Miller, No. 45½ South Fifth-street, Philadelphia, or to the family at Princeton.

At a meeting of the Regents of the University, held April 12, 1850, the honorary degree of Doctor of Laws (LL.D) was conferred on Joseph Henry, Secretary of the Smithsonian Institute.

SONG OF THE MOHAWKS.—By the kindness of our friends, the Mohawk Indian Vocalists, Rokwoho and his charming sisters, we are permitted to copy the favorite song which was sung by them at the Tabernacle, and, as we are informed, "composed by Miss Susanah." Sung in those smooth and touching tones, by "real Indian" voices, representing the descendants of the famous Mohawk Nation, which once had dominion over the greater part of what is now the 'Empire State," the effect was indescribable.

WHERE ARE OUR HOMES?

Where are the friends that to us were so dear?
Where are our arrows, whose keen edge we feel?
Where are our canoes, and the gliding canoe?
Where are our warriors, so noble and true?
And the graves of our sires we were forced to bid adieu,
Long, long ago!

Sadly our sires bowed their brave, warlike heads—
Fought for the rights of their nation, and bled;
Treaties were broken on which they relied;
Vainly they plead for their own hereditary land;
All they were unheeded, and like exiles have died,
Long, long ago.

Let let us look back on the days of our youth,
When strangers we were, and we knew not the truth;
Hope we have now that are pure as the day;
Friends that are made by the Gospel's mild ray:
We forget all our wrongs—they have all passed away,
Long, long ago.

THE NEW YORK TRIBUNE has been enlarged greatly, and is now published like the London papers in a quarto form—which is very convenient to everybody but the reader. The following paragraph will give an idea of the *progress* of the paper.

"Commencing nine years since with less than a thousand subscribers' names in all—and many of these rather yielding personal kindness than with any idea of building up a new journal—our present regular issue is 15,360 copies of our Daily, 1,680 of our Semi-weekly, and 39,720 of our Weekly edition, besides a growing European, and a very large, though unsteady, California edition. Our first week's business *footed up*—Expenses $525, Receipts $92. Our last week's aggregates were—Expenses $2446, receipts, $3130; leaving a balance on the right side, $684. It is not always so large as this, but it has been larger, and is generally one that we have no reason to complain of."

A large pamphlet has been published in Cincinnati with the following descriptive title-page:

"Brief Historical Sketch of the Western Baptist Theological Institute: Exhibiting its establishment, location, and endowment (with a present property of Nineteen Thousand ($20,000), by the labors and responsibilities of individuals in Cincinnati, composing the Executive Committee of the Western Baptist Education Society; the opposition of the South; and the wresting the entire control from the original Trustees, under an amendment of the Charter, appointing new Trustees, all of Kentucky."

FOREIGN.

The *America* arrived at Halifax on Friday evening, April 19, with 72 through passengers, having left Liverpool on the 6th. The weather on the passage was unusually severe for the season, and much ice was passed on the banks of Newfoundland. The news was forwarded by telegraph to Portland, thence by express to Boston, and then again by telegraph.

The Canada arrived at Liverpool on the 21 April. Her news caused an advance in cotton from one quarter to three-eighths, on middling qualities of American cotton. Sales for the fortnight, 66,000 bales. Flour has advanced a shilling per bbl., and corn the same per qr. American provisions dull, and prices have receded about 1s. on bacon and lard. The tone of the market in Manchester rather improving. Freights high, and American shipping scarce. Dead weight to New York, 17s. 6d., fine goods.

LONDON, April 5th.—Consols close heavy at 96 to 96⅛ for money, and 96⅛ for the account.

PARIS BOURSE, April 4.—Latest Prices—Five per cents., 89f. 60c.; Three per cents, 55f. 50c.; Bank Actions, 2,170f.

SOUTHAMPTON, Friday, April 5th.—The United States mail steamer Washington, Captain G. H. Ford, from New York, *en route* to Bremen, arrived at Cowes this morning.

Agricultural operations, both in England and Ireland, are being carried on this year on a most extensive scale. The Protectionists still continue to hold meetings in the apparently vain hope of re-imposing a tax upon the importations of articles now free. Mr. D'Israeli, the leader of the party, is still severely indisposed.

HURRICANE.—The English coast was visited by a severe hurricane on the 30th of March, causing much destruction of property and a frightful loss of life. Among other vessels lost was the John R. Skiddy, of New York, a few hours out from Liverpool, which was driven ashore on the coast of Wexford, and totally wrecked. Captain Shipley, passengers and crew saved. The Howard, from New Orleans, was also wrecked at the entrance of the Mersey. The steamer Adelaide, from Dublin to London, was lost near the mouth of the Thames, and every soul, numbering 200, on board, was drowned. The coast is everywhere strewn with portions of vessels that have fallen a prey to the elements.

THE EXILES.—Advices to the last of Nov. have been received from Hobart Town, Van Dieman's Land, announcing the arrival there of Smith O'Brien, and his associates in the Irish rebellion of 1849. The felons were granted tickets of leave on condition of their engaging that their liberty should not be used as a means to effect their escape. All except O'Brien accepted the boon.

FRANCE.—At the Bourse, business was dull at the commencement, but rallied toward the close. Fives opened at 89,10, and closed at 89.7. The tone of bitterness between parties seems to increase. One Paris regiment revolted openly, on account of a threat by the colonel to punish an adjutant for having voted the Democratic ticket. A motion has been made by M. de la Rochejaquelin, a friend of the President, to the effect that on the first Monday in June the nation should be called upon to pronounce definitely on the form of government which it should choose to select. That every elector should be called upon to inscribe on his ballot, "Monarchy" or "Republic." That if a Republic should acquire a majority, it should be proclaimed in the Chamber by the President of the Republic; and if the Monarchy obtained the majority, it shall be proclaimed by the President of the Assembly. This remarkable proposal was received in solemn silence by the majority, and by derisive sneers from the Mountain. But at length the proposal was negatived; it having fallen to the ground in consequence of not being seconded, and the previous question was immediately voted unanimously. The members of the Mountain received the announcement with a cry of Vive la Republique! It is said that the President of the Republic is so deeply in debt, that nothing but the possession of the Imperial crown can extricate him, and that he is at present engaged in negotiations with Russia for the purpose of possessing himself of that (to him) now necessary protection.

ITALY.—The French squadron is now at Naples, in which city political persecutions were rife.

From Sardinia, it is reported that the mission of the Pope has been instigating the government to suppress the liberty of the press.

A recent number of the *Roman Observer* says that the return of the Pope to Rome has been definitely fixed for the 6th of April. Perhaps it is so; we shall see.

The Tuscan government has refused to accede to Lord Palmerston's demand of indemnity for losses sustained by British subjects at Leghorn last year.

GERMANY.—The German Parliament assembled at Erfurt on the 20th March. Addfees are received to the 20th, at which time little had been done beyond organizing the Assembly.

Berlin, it is said, is to be surrounded with fortified barracks, which have already been commenced near one of the gates of the city.

A serious rupture has occurred between the Courts of Prussia and Wurtemburg, in consequence of the tone assumed by the king of the latter country in opening the Chambers.

An imperious note has been addressed by the Russian government to that of Prussia, on the subject of the Schleswig-Holstein dispute. It concludes by distinctly intimating the determination of the Emperor to employ decisive measures, if necessary, in support of the Danish side of the controversy.

ENGLISH VIEWS OF AMERICA.—The *Daily News*, April 4, has the following estimate of the nature of American go-ahead-ativeness:

"We are apt to consider the Americans as a go-ahead people, as given much to fitful progress and to new ideas. But the fact is that there is no population in Europe which has gone on with such fixedness of view and continuation of ideas and principles as the American. While one generation of Frenchmen is the very antipodes of that which went before it, and while Englishmen themselves have been subject to very great alternations of opinion on religious, political and social subjects, the American mind seems to continue itself equably, religiously, progressively, from one generation to another."

FRENCH MISSIONS IN SOUTH AFRICA.—A late letter from Paris to the London *Christian Times* notices a visit of Mr. Casalis, a French missionary, who has been seventeen years in South Africa. His addresses have awakened a new interest among the French Protestants in behalf of missions to the heathen.

DR. SCHERER'S CASE.—The case of Rev. Dr. Scherer, one of the professors in the Evangelical Seminary at Geneva, attracts much interest. After it was manifest beyond misconception that he had embraced fundamental error in doctrine, he soon tendered a resignation of his membership in the church. The presbytery replied that they had not felt at liberty to ask him to resign, so long as he himself declared his continued agreement with the Confession of Faith; neither did they now feel at liberty to refuse to accept his voluntary resignation, because they could not see how it was possible to reconcile his present views with the Confession.

"This separation is grievous, dear brother; we hope that it will be but for a short time; and we present to God our fervent prayers that he will render it of brief duration, and that he will grant you to turn your feet to his testimonies. We conjure you, in the Lord's name, to beware of the path upon which you have entered—to open your eyes to the evils which may result from temerity in matters of faith, and to console the church by a prompt return."

THE SABBATH ESSAYS IN GERMANY.—A letter from Basle to the *Christian Times*, says that the "Pearl of Days" has passed through no less than twelve editions in Germany. A copy in English was sent to a person who showed it to his employer, in an establishment employing 300 men, often required to work on the Sabbath; and the effect was, that orders were issued to have no more Sunday work; and the next thing, the minister commenced a Sabbath evening service, which is a rare practice in that country.

STEAM POWER IN AGRICULTURE.—Great interest is felt in England, in behalf of sundry projects for the employment of steam power as a substitute for horses in agriculture. Mr. Mechi, the razor-strop man, has lectured on the subject, giving the results of his own experience as a farmer, first with six horses, and then with a steam-engine of six-horse power. His machinery cost £410, including threshing machine, flouring-mill, cheff-cutter, grindstone, pump, seed-crusher, and the requisite gearing; the expense per day was 16s. 8d., while the work done was worth 28s., although run but hours. He had threshed, dressed and sacked 30 quarters (240 bushels) of wheat in eight hours. His machine finds ample employment on a farm of 170 acres. One effect is to diminish the proportion of grass land, while increasing the quantity of live stock, and, of course, the supply of manure.

RAPID BUTTER MAKING.—On Monday was exhibited before the Lord Mayor, the Lady Mayoress, and several of their friends, in the justice-room, an American churn, which in ten minutes produced four pounds of butter from four quarts of cream. The merits of the invention were palpable.

CONGREGATIONAL CHANTING.—Rev. Thos. Binney, of the Weih-house chapel, London, has published the first of a series of lectures on Congregational chanting, which a London paper speaks of as quite a novelty in its way. It is written with much point and power, and, if anything can, will go far to remove the objections which so generally prevail against the practice of chanting."

CHURCH DIFFICULTIES.—The London correspondent of the (Scottish) *Northern Warder* represents that the Bishops of London and Exeter have just now their hands more than full of trouble in keeping large numbers of their clergy from rushing at once to Rome, in consequence of the decision in the Gorham case. The Puseyite clergy are daily flocking to Dr. Wiseman, the Roman Catholic Bishop, for advice in the emergency, and the shrewd papist advises them not to make any move as yet, but remain where they are for the present, because they are in a position to do much more toward the promotion of Popish principles, under the guise of Protestantism, than they could do if they had openly seceded from the Anglican establishment. In the meantime, bodies of the Anglican clergy about the country are protesting against the right of a judicial tribunal to decide questions of doctrine for the Church. The following summary adopted at Wakefield, shows what changes they require in the laws to make the Church independent of the State in matters of discipline. They do not propose independence in regard to pay!

"The following steps are necessary: I. 'That the Church in convocation or synod have license to deliberate for the special purpose of devising a proper appellate tribunal for determining all questions of doctrine, and other matters purely spiritual.' II. 'That an act of Parliament be passed for the purpose of making the judgments of such tribunal binding on the temporal courts of this realm.' III. 'That the acts of Parliament relating to the Privy Council be so amended as to exempt questions of doctrine, and other matters purely spiritual, from the cognizance of the Privy Council.'"

TEMPERANCE PRINCIPLES ON STEAMSHIPS.—The directors of the Peninsular and Oriental Steam Navigation Company have decided on sailing their ships on temperance principles.

ANOTHER PEERAGE.—It is rumored, only we do not believe the rumor, and hope the reader will display the same intelligence, that Mr. d'Israeli is to be made a peer, for the purpose of getting him out of the House of Commons. He will assume no title, it is said, but merely change his name to "Upper Benjamin."—*Punch.*

WESLEYAN REFORM.—One thousand and fifty signatures out of about one thousand two hundred ministers have been attached to the Wesleyan Conference declaration of the immutability of its organic constitution.

RECOVERY OF THE CHURCH.—An address, signed by nearly one thousand clergymen and laymen of the Church of England, praying for a revival of the active functions of the Convocation, having been forwarded to the Queen, the Home Secretary has replied that her Majesty "did not signify any commands thereon."

THOMAS DICK, LL.D.—The Secretary of a society in London who occasionally assist authors of repute, has sent a bank draft for fifty guineas for the venerable doctor's acceptance.

The workmen of Messrs. de la Rue, of Bunhill-row, have forwarded £5 5s., and those of Mr. Thomas Cubitt £14 5s. 6d., as first subscriptions toward the fund for carrying out the Show of Industry from all Nations.

The *Dundee Advertiser* states, that so busy are shipbuilders there at present, that the operatives have to stint their meal-hours in order to expedite the finishing of vessels contracted for.

LEAGUE OF BROTHERHOOD BAZAAR.—Active preparations are now in progress for holding, in London, about the end of May or beginning of June, 1850, a bazaar, in aid of the funds of this society, and also to welcome Elihu Burritt on his return to England from his native country.

A SUIT SEVENTY YEARS OLD.—In the Vice-Chancellor's Court, on Tuesday week, was concluded the case of Trant *vs.* Deffel—a suit commenced *seventy years ago*, to ascertain rights of certain persons under the will of a gentleman named Robert Brent, who died in 1693. One observes with as much surprise as satisfaction, that there is still sufficient property left to afford basis for directions that certain of *the costs* should be paid out of the general estate.

Dr. Mantell, at a recent meeting of the Geological Society, London, exhibited remains of the extinct colossal birds of New Zealand. The legs and feet of the *Dinornis Giganteus* were of the number—a bird which stood upward of three yards high!

By a Parliamentary return just issued, it appears that the defalcations of Mr. Murray, the late Secretary and Treasurer to the Ecclesiastical Commission, amount to £6379.

In the Villa Doria, at Albano, a fine statue of a centaur has just been brought to light, after being buried for ages in the ground.

The inhabitants of Carlisle have, in the course of a very few days, subscribed nearly £600 toward the purchase of a building for the use of the Mechanics' Institute.

Punch believes he is grossly violating ministerial confidence in stating "that a certain worthy, wise, and weighty alderman is about to be raised to the peerage, by the style and title of Baron Overtwentystone."

THE DOCTOR'S FRIENDS.—John Abernethy, the eminent surgeon, used to tell his scholars that all human maladies arose from two causes—stuffing and fretting.

CHANTING.—The *London Athenæum* states that one of the most influential dissenting congregations in London—that of the Weigh House—has admitted into its services the use of "chanting the words of Holy Scripture."

The number of stamps issued to newspapers, in Great Britain, during

1828, was	-	-	-	-	32,885,481
1838, "	-	-	-	-	53,680,880
1848, "	-	-	-	-	86,465,684

The proposed submarine telegraph between Dover and Calais, conceded to Messrs. Brett & Co. by the French Government, is approaching completion. The tower for the battery, offices, and general works at Dover are nearly erected, and the insulated wires are in a forward state of progress, and are expected to be sunk across the Channel in the course of the next month.

CHRIST'S HOSPITAL.—Her Majesty has given her presentation to Christ's Hospital to a son of the brave and lamented Brigadier Pennycuick, who fell, with another of his sons, at the head of his regiment, on the fatal field of Chillianwallah. Prince Albert has given his presentation to a son of Rev. Mr. Ward, of Tenterden, who married the daughter of Lord Nelson.

BLOW UP AMONG THE AGAPEMONITES.—It is said that there is a general split among this deluded sect, at their abode in Bridgewater. Many seeing their folly, and disgusted with their course of life, have intimated their intention to return to their homes and families.

THE "ECLECTIC REVIEW."—It appears, from a letter addressed by Dr. Price to the editor of the *British Banner*, that, from the month of May next, he will resume the editorship and proprietorship of the *Eclectic Review*.

REV. PROF. PUSEY.—We learn that the pamphlet advertised by Rev. Dr. Pusey against the royal supremacy—in reinforcement of the arguments of Rev. Messrs. Keble, Maskell, Sewell, and others—has been suppressed. The antecedent of the reverend author, added to the recently announced fact of a governess in his family having joined the Church of Rome, and another lady who has hitherto followed his *direction* being on the point of joining the Romish schism, may have suggested this prudential step.—*Church and State Gazette.*

MUNIFICENT BEQUEST.—The late Mr. Allan Glen, of Glasgow, has bequeathed the "greater part of his fortune, amounting to £20,000," for the endowment of two schools at Glasgow—one for fifty boys, who are to receive clothes, books, &c.; the other for an industrial school for girls; and both to be "free from all sectarian trammels."

CONGRESS.

WASHINGTON, Thursday, April 14, 1850.

IN SENATE.—Messrs. H. Dodge, Webster, King, Phelps, Rush, Bell and Shields, were appointed a committee to investigate Foote's attempt at assassination on the floor of the Senate yesterday. On his own request Mr. Dodge was excused on account of his intimate personal relations with Col. Benton. Messrs. Shields and Rusk made similar requests, which were refused.

Mr. Benton moved that the Senate proceed to the consideration of the California bill.

Mr. Clay moved to lay the motion on the table, which was agreed to. Yeas, 27, nays 24, as follows:

YEAS—Messrs. Atchison, Badger, Bell, Borland, Bright, Butler, Cass, Clemens, Davis (of Miss.), Dickinson, Downs, Foote, Hunter, King, Mangum, Mason, Martin, Pierce, Rusk, Sebastian, Sewell, Sturgeon, Turney, Underwood, Whitcomb, and Yulee.

NAYS—Messrs. Baldwin, Benton, Chase, Clark, Corwin, Davis (of Mass.), Dayton, Dodge (of Wis.), Dodge (of Iowa), Douglas, Felch, Green, Hale, Hamlin, Jones, Miller, Morris, Phelps, Seward, Shields, Smith, Spruance, Walker, and Webster.

The Senate then resumed the consideration of the unfinished business of yesterday.

Mr. Foote said, that in view of the exigencies of the case, he would refrain from any further remarks, and simply ask the Senate to come to a speedy vote.

Mr. Mangum expressed the hope that the Senate would vote *seriatim* on all of Mr. Benton's propositions, and that vote would be taken without any debate by the majority, or any attempt to restrict debate by the minority.

Mr. Clay expressed his hearty concurrence.

The question was upon Mr. Benton's amendment, instructing the committee not to connect California with any other measure. The amendment was rejected. Yeas 25, nays 26. All his other amendments were in like manner rejected.

The final question being then taken upon the motion to refer Clay's and Bell's resolutions to a select committee of 13 without instructions, it was adopted, yeas 30, nays 22, as follows:

YEAS—Atchison, Badger, Bell, Borland, Bright, Butler, Cass, Clay, Clemens, Davis (of Miss.), Dickinson, Dodge (of Iowa), Downs, Foote, Hunter, Jones, King, Mangum, Mason, Morton, Pearce, Rusk, Sebastian, Soule, Spruance, Sturgeon, Turner, Underwood, Whitcomb, Yulee.

NAYS—Baldwin, Benton, Bradbury, Chase, Clark, Cowan, Davis (of Mass.), Dayton, Dodge (of Wis.), Douglas, Felch, Green, Hale, Hamlin, Miller, Morris, Phelps, Seward, Shields, Smith, Walker, Webster.

The Northern members who voted for the resolution, were Bright and Whitcomb of Ind., Cass of Mich., Dickinson, of N. Y., A. C. Dodge and Jones of Iowa, Spruance of Del., and Sturgeon of Pa. Mr. Webster finally voted against the resolution when his vote could be of no avail, after having voted the other way, when his vote would have killed it. To such evasions and shifts are even great men driven, when they swere from the path of rectitude for selfish ends.

IN THE HOUSE.—Mr. Young, the Clerk elect, was qualified. Mr. Littlefield asked leave to offer a resolution, that Mr. Horner, the Acting Door-keeper, and Mr. Johnson, the Acting Postmaster, be declared duly elected for the present Congress, it being doubtful whether they have now full powers, acting, as they do, by sufferance, the election having been postponed till March 1851. The motion was ruled out of order.

Mr. Brown then preferred sundry specific charges against the Doorkeeper, charging him with giving false certificates, and with making false statements in the discharge of his official duties. A committee was appointed to investigate the charges. The committee are Olds, Newell, Phelps, Leffler, and Caldwell.

The House went into Committee of the Whole on California.

Mr. Ewing, (dem.) of Tennessee, advocated Mr. McClernand's plan to admit California, to settle the Texas boundary by a money consideration, and provide territorial governments for Utah and New Mexico, leaving the question whether slavery exists there to be settled by the Supreme Court.

Mr. Alston (whig,) of Alabama, quoted the Old Testament, and referred to the law of God, nations, and nature, in justification of slavery. He contended for the happy condition of slaves, and defended the South.

Friday, April 19.

IN SENATE.—Mr. Hale presented a petition praying for the repeal of the slave laws in the District of Columbia, and moved its reference to a select committee, and called for the yeas and nays. Mr. Atchison moved that it be laid on the table, which was carried.

The California bill (Douglas's) was taken up, and made the special order after the election of the Committee of Thirteen.

On the ballot for Chairman of the Committee, Mr. Clay had 28 of the 35 votes cast; Messrs. Bell, Benton and Mangum one each, and four blanks. The whole Senate consists of sixty, and the vote shows the weakness of the compromise.

Messrs. Cass, Dickinson, Bright, Webster, Phelps, Cooper, King, Mason, Downs, Mangum, Bell and Berrien were, on the next ballot, elected the remaining members of the Committee without opposition, the opponents of the compromise generally refusing to vote. The Northern democrats are represented by Cass, Dickinson and Bright; the Northern whigs by Webster, Phelps and Cooper—not one of them entitled to be considered as in the slightest degree representing the anti slavery portions of their respective parties, who are to be merely voted down.

Mr. Phelps asked to be excused, partly on account of ill-health, and partly because he had felt from the outset that the appointment of the Committee would result in nothing, but the whole proceeding would be unsatisfactory to the Senate and the country.

Mr. Webster hoped Mr. Phelps would not insist. If the example was to be set of excusing, because of the fear that the Committee would arrive at no practicable result, he should perhaps feel compelled to follow it. Mr. Phelps was not excused.

Mr. Benton moved that the Select Committee be instructed to report separately, on each of the subjects referred to it, and not to join two or more subjects, not of the same character, in one bill.

Mr. Badger objected to its consideration, and the motion lies over under the rule.

Mr. Douglas called for the special order, and the California State bill was taken up, and postponed for two weeks.

Mr. Butler expressed his surprise that it had been assumed that the subject of the admission of California could be taken up and discussed after the subject had been referred to the Select Committee, and before that committee should report.

Mr. Clay said Mr. Builer was much mistaken, if he supposed the California bill could be acted upon without a struggle, and he hoped a successful struggle, to engraft upon it the territorial bills. He had in his hand amendments to that effect, which he designed proposing.

Mr. Benton gave notice that when Mr. Clay submitted his amendments, he had in his hand parliamentary law (holding up four quarto volumes), to show that the Senator from Kentucky proposed a course in violation of all parliamentary practice and law.

Mr. Clay expressed his readiness to meet the Senator's parliamentary law.

Mr. Hale renewed the motion which he made yesterday, that the petitions, resolutions and demonstrations lying upon the table, relating to the subjects referred to the Select Committee appointed this morning, be referred to said Committee.

Mr. Atchison moved that the motion be laid on the table, which was agreed to—yeas 24, nays 23.

The Senate then adjourned to Monday.

HOUSE OF REPRESENTATIVES.—Mr. Winthrop acting as Speaker—Mr. Cobb absent.

Mr. Allen offered a resolution, as a privileged question, to terminate the debate on the President's California message on Friday next at one o'clock, if the committee do not sooner come to a conclusion. Then the vote to be taken on the several questions pending.

The Speaker said the gentleman could not offer the resolution, as Mr. Thomas had previously obtained the floor, to move to go into Committee of the Whole on the private calendar.

Several private bills were considered and passed, and then the House went into Committee of the Whole on California, and Gov. Cleveland of Conn. made a speech. The South had admitted that if it had not been for the free-soilers, slavery would have gone to California. Thus were bound to their brows wreaths unspotted by blood, and without a groan of a bondsman in them, and which have the smiles of God resting on them. Higher glory had not been awarded to any set of men since the Revolution. Unless the proviso should be pressed, slavery will go to the territories. He did not believe there were a hundred men in Connecticut in favor of slavery extension. He had no fears of a dissolution of the Union. The Nashville Convention will be a second Hartford Convention. Slavery was a sin in the sight of God, and he never would vote to extend it.

The committe rose, and the House adjourned until Monday.

[There is great significance in the following telegraphic message, which came to the New York evening papers on Friday. It shows how the business was done.]

"The Southern senators met in caucus this morning, to arrange matters concerning the Police Committee."

MONDAY, April 22.

IN THE SENATE.—The Senate met at the usual hour, and Messrs. Houston and Dawson reappeared and took their seats.

Mr. Clay presented a petition from parties in Kentucky, asking for the restitution or compensation for slaves who have escaped to Ohio. Mr. C. vindicated the justice of the demand.

Mr. Benton moved to take up his motion instructing the Committee of Thirteen to report separately upon each subject, and not to unite incongruous subjects.

Mr. Clay objected to the consideration of the motion, in the absence of the committee who had gone with Mr. Calhoun's remains to Charleston. The majority have already voted not to impose instructions. The proper time to argue the question would be on the report of the committee.

Mr. Benton read extracts from English works on parliamentary law, to show that the course taken on the California bill, and the uniting of two or more incongruous subjects in the act, if it should be done, is in violation of all correct practices. He said the reference of California to a committee known to be against her was a violation of that great principle of parliamentary law which refers all subjects to a committee supposed to be favorable. He defended the course he had taken in the Senate, in opposing the referring to the Select Committee of so many subjects; it was his duty to do so, and all the epithets and animadversions which had been leveled against him on that account would not deter him. He alluded to the remarks of Senator Borland, charging him with legislative trifling, and said he would not reply to such an insinuation. The Senator from Arkansas and himself had not been upon speaking terms for some time, and if that Senator were a Judge, and he [Mr. Benton] before him on trial for his life, he would ask a change of venue. Injury to California, and injury only, could only result from the base attempt to violate the parliamentary law. It had already injured her to an extent only appreciated by those who understood her real condition.

Mr. Borland said, that if the Senator from Missouri were on trial before him, his life would be perfectly safe in his hands. He was opposed to capital punishment, no matter what the crime of the culprit, and if called upon to pass sentence of death on the Senator, would prefer resigning to executing the duty. The Senator's life, therefore, would be safe, no matter whether tried for conduct here or elsewhere.

The Chair here called the Senator to order, and continued warmly to resist any approach toward a violation of the rules of decorum or any attempt at personalities.

Mr. Borland resumed in order, expressing his readiness to repeat the sentiment which the Senator had objected to, and declared himself entirely indifferent to his praise or censure.

Mr. Berton replied, that if the Senator repeated the expression alluded to, he would, in the first place, commit a breach of the rules which forbid personal reflections—and would say a thing in itself untrue. (Loud cries of order, amid which Mr. Benton took his seat.)

Mr. Clay declined going over the ground of parliamentary law at present, but was prepared to show, at a proper time, that we are not bound in all cases by English parliamentary law, that we have our own system of parliamentary law, and that the union in one bill even of incongruous subjects is a matter of high discretion—a question of policy to be decided upon by this body.

Mr. Cass thought it quite probable that the Select Committee would report no bill at all. Instead of reporting specific bills, they would probably report in favor of bills already before the Senate. The argument pre-supposed a case which probably would never arise.

Mr. Benton's motion was then laid on the table.

The Senate bill providing for making treaties with the Indians in Oregon, and extinguishing the Indian title to lands west of the Cascade mountains, was taken up and passed.

The Senate then, after an executive session, adjourned.

HOUSE OF REPRESENTATIVES.—The first business was a motion heretofore made by Mr. Congar, to suspend the rules, to offer a resolution instructing the Committee on the Post-office to report a bill abolishing the franking privilege, reducing postage on half-ounce letters to two cents when pre-paid, and five if not, and providing for newspapers free within the county of publication, or within a distance of thirty miles of the same, to actual subscribers. Rules were not suspended. Ayes 92, nays 74, requiring two-thirds.

Mr. Richardson's resolution, proposing an inquiry into the course of the Secretary of the Interior, Hon. Thomas Ewing, in regard to the allowance of certain claims, was then taken up, and a long and heated partisan debate followed.

Mr. Stanly offered an amendment, to inquire what persons who held office under the last administration, as clerks or heads of bureaus, commissioner of patents, or assistant post-master generals, were correspondents of newspapers, or whether any one of the same is the author of certain essays signed 'Bundlecund;' and whether any officers were called on to subscribe for electioneering purposes?

Mr. Dunham, of Ia., moved to inquire whether any members of this House have been absent from their seats making stump speeches in Connecticut, preceding the last election in that State, and what has been the effect of such speeches?

Mr. Gentry said that this was gross personality.

There was much confusion, and the Speaker finally restored order.

Mr. Giddings said a select committee seemed to him superfluous, and he moved to refer the matter to the Committee on Public Expenditures.

Mr. Richardson had no objection to sending the whole matter to that committee, with power to send for persons and papers.

Mr. Giddings—Certainly.

The previous question coming up, Mr. Gidding's motion to substitute the Committee of Expenditures for a select committee was rejected, and the resolution of Mr. Richardson adopted—yeas 95, nays 73.

Mr. Thompson reported back the Senate bill for taking the census, with amendments. Referred to the Committee of the Whole on the State of the Union, and made the special order for Wednesday.

Mr. Van Dyke, of N. J., from the minority of the Committee on Elections, made a report in favor of the admission of the delegate from New Mexico to a seat in the House.

The House, after a session of five hours, adjourned.

TUESDAY, April 23.

IN SENATE.—The Vice-President presented Mr. Jones's report upon land claims of California.

Mr. Webster notified the Senate that he should call up his land resolutions at the very earliest opportunity after next week.

Mr. Rusk presented the resolutions from the Legislature of Texas upon the slavery question.

Mr. Douglas reported back the bill for defining certain land boundaries and reservations in Minnesota territory.

Mr. Bradbury's resolutions concerning removals from office were taken up, and Mr. B. replied at length to Mr. Truman Smith's defense of Gen. Taylor's administration. Speeches were made by Messrs. Bell and Bright. The B's had it.

IN THE HOUSE.—The committee to investigate the charges against Mr. Ewing are, Messrs. Richardson, Vinton, Brown of Miss., Rockwell, Hall, Evans of Md., Ross, Alston, and Dunham.

Mr. Bayly asked the unanimous consent of the House to report from the Committee of Ways and Means the Deficiency bill, and the Senate's amendments, that they might be referred to the Committee of the Whole on the State of the Union.

Mr. Inge objected.

A resolution to have the letters to the members received in separate bags at the capitol, to insure their immediate delivery, was discussed, and laid upon the table.

Mr. Brown, of Mississippi, from the Committee on the District of Columbia, reported a bill to incorporate the Grand Lodge of the Order of Odd Fellows of the District, and moved to refer it to the Committee of the Whole. Carried, after debate.

California was then taken up, and Messrs. Morehead of Ky., and Peck of Vt., made hour-long speeches on opposite sides.

CONFIRMATIONS.—The Senate on Monday confirmed the following nominations:

James H. Houdebert, of Mississippi, as Consul to Lyons, France.

Elisha H. Allen, of Maine, Consul to the Sandwich Islands.

William B. Kinney, of the *Newark Advertiser*, N. J., as Charge to Sardinia.

NICARAGUA TREATY.—The treaty with Great Britian concerning the Nicaragua questions has been signed and sent to the Senate for confirmation. It guarantees the free navigation of the projected ship canal to the Pacific, and puts an end to the so-called British Protectorate of the Mosquito Indians. Not only the Mosquito country, but all of New Granada, San Salvador, Honduras, and Costa Rica are protected from foreign interference. The treaty is ahead of "the Monroe doctrine," which prohibited only new European settlements on the continent, for this is a practical abandonment of one already made, and covers the whole of *North* America.

GENERAL NEWS.

MYSTERIES AT STRATFORD.—We regret to learn from numerous articles in the papers, that the highly respectable family of Rev. Eliakim Phelps, D.D., formerly of Philadelphia, now residing at Stratford, Conn., have been much afflicted for about six weeks past, with mysterious noises, accompanied with throwing of things about, secret displacement of articles, &c., all more or less connected with the persons of a boy and girl belonging to the family. The investigations seem to have been thus far very unsuccessfully directed to the discovery of the manner in which these effects are produced. We think the first step should have been, at the very outset, to put a stop to the manifestations. The good of the children required that it should be done, and with a firm hand. It is too late now to save them from many of the evils resulting, but the peace and credit of the community still imperiously demand that the thing should be stopped at once. Let the children be removed from the place and separated from each other; let them be placed under the care and *authority* of kind but firm friends, and put to regular bodily employment, with the assurance that a concern for their health will require the administration of medicine (jalap and assafœtida alternately), whenever any of these noises occur. Having thus put a period to the disturbance, it is probable the way it was done will soon be discovered. Uniform experience, running back to Old Salem, shows that this is the way to deal with such cases.

SPIRIT OF THE BAY STATE.—The resolves on slavery adopted by the House of Representatives of Massachusetts have been changed in the Senate since Mr. Webster's change of allegiance. On the 17th of April, the subject being under consideration, Mr. Buckingham moved an amendment, which is throughout in the words of a former speech of Mr. Webster's. It was carried, yeas 23, nays 13. So Mr. Webster is instructed out of his own mouth, as follows:

Resolved, That the opposition of the people of Massachusetts to the extension of slavery in this country, and to the increase of slave representation in Congress, is general and universal. It has no reference to the lines of latitude or points of the compass. They will oppose all such extension, and all such increase, in all places, at all times, under all circumstances, against all inducements, against all supposed limitations of great interests, against all combinations, against all compromises.

Resolved, That the people of Massachusetts expect their senators and representatives in Congress to conform to the sentiment expressed in the preceding resolve, whenever acting in their official capacity, in all places, under all circumstances, against all inducements, against all combinations, against all compromises.

STONINGTON LINE TO BOSTON.—The staunch old winter boat, the Massachusetts, is now withdrawn, and the splendid steamers, C. Vanderbilt and Commodore, have been put in apple-pie order for the summer service—new carpets, new paint and upholstery, a new boiler for the C. V., &c., &c. This must always be the standard line between New York and Boston, as being the nearest and most direct, and most certain. With the present care and energy of the managers, it can be more punctual than any other, and is the most proper route for the mail. About three weeks ago, the Massachusetts pulled her way to Stonington through a terrible storm that stopped every other steamer for the East. The Commodore, a few nights since, put on board at Stonington a larger quantity of freight than had crossed the Sound for years, and yet she made good time at New York.

BROOKLYN.—VENGEANCE OF RUMMIES.—Rev. John Marsh, Secretary of the American Temperance Union, was knocked down by some ruffian and severely injured. We trust no effort will be spared to bring the offender to justice.

THE HUNGARIAN EXILES.—Ladislaus Ujhazy, late Governor of Comorn, with his lady, two daughters and three sons, Major Baranyi, Capt. Gakais, Capt. Remenyi, and Capt. Gonsuthz, left this city on the 13th instant for Iowa, to select land for their settlement, and for such of their brave compatriots as may join them.

SARTI'S ANATOMY.—Signor Sarti is about to remove his admirable anatomical figures from this city to Boston. Their great value, as aids to a knowledge of the structure of the human body, just begins to be acknowledged, and his rooms are just beginning to be crowded.

HUSBAND ASTRAY.—Mrs. Brown, of this city, wife of W. W. Brown, a fugitive

Editors' Table.

THE WORKS OF LEONARD WOODS, D.D. Lately Professor of Christian Theology in the Theological Seminary, Andover. In Five Volumes. Vol. II. New York: Published by M. W. Dodd. 1850.

The appearance on our table of the second volume of Dr. Woods's Works, affords a violent presumption that the first volume has been published, though it has not yet greeted our eyes editorial. If authors and publishers can dispense with the notices of the press, we presume that editors would gladly be relieved from this part of their responsibility. But there is such a thing as holding a work too tightly for its profits as well as its usefulness. The subjects treated in this volume are Divine Providence, Moral Agency, Depravity and Atonement. We hope soon to find time to examine in detail the views of the venerable author on these points. At present we can only commend the neat and perspicuous style of the Lectures and the mechanical execution of the work. The thousand pupils of Dr. Woods will be glad to possess these volumes, and all students in theology would be benefitted by reading them. We are happy that the author is permitted in the evening of life to speak through the press to the ministry whom he has been accustomed to teach, and to give the public his own calm and mature revision of the topics which he has discussed in the lecture-room for one third of a century.

A TREATISE ON PHYSICAL GEOGRAPHY, comprising Hydrology, Geognosy, Geology, Meteorology, Botany, Zoology, and Anthropology. By A. Barrington. Edited by Charles Bardett. New York: Mark H. Newman & Co., 199 Broadway. 1850.

The author has here accomplished for schools and for the general reader what Humboldt, Guyot, and others have done for men of science and literary cultivation. One is surprised at the amount of valuable knowledge which he has condensed into the compass of 400 pages. So far as we have examined the work, it is accurate in its facts, and candid and truthful in its principles. Nothing so well illustrates the progress of education as the improved character of text-books; and if our children are to be taught from such works as this, the time is not distant when the graduate of College, as colleges were fifty years ago, shall hardly be able to pass an examination in a primary school. The child shall die an hundred years old.

THE THREE ROYAL MAGI; or the Journey to Bethlehem. By the author of "The Blind Orphan Boy." Translated, altered, and arranged by C. E. Blumenthal, A.M., Professor of Hebrew and Modern Languages in Dickinson College. Philadelphia: Henry Perkins, 22 South Fourth-street. 1850.

This is a fascinating story, inculcating integrity and faith in God, and showing the power of these virtues over rude and simple minds. A captive Israelite in the deep forests of Germany, saved almost miraculously from the knife of the priest who was about to immolate him on the altar of a bloody superstition, acquires such an influence over the barbarian king as the physician of his invalid daughter, that he prevails upon him to undertake a journey to the land of promise, where he arrives, in company with other royal visitors from the South and East, just as the new star proclaims the birth of the infant Redeemer. The German sovereign and princess return to their native land as believers in Christ, and thus the way is prepared for the spread of Christianity in Germany. The conception of the story is admirable, and the interest is well sustained; it requires, however, the concession to an extravagant fancy which is demanded by all the religious romances of Germany. The book will be a valuable addition to Sabbath-school libraries.

THE GOLDEN PSALM; being a Practical, Experimental, and Prophetical Exposition of Psalm XVI. By Thomas D. Ho, Canon Residentiary of St. Paul's, London, and Vicar of St. Pancras, Middlesex. New York: Robert Carter & Brothers. 1850.

This is a rich exposition of one of the choicest portions of the Word of God. It will be a profitable companion for the closet, and suggestive for the prayer-meeting and the pulpit.

THE COMMANDMENT WITH PROMISE. By the author of "The Last Day of the Week." New York: Robert Carter & Brothers. 1850.

Under the guise of familiar conversations, suggested by visits to different families, much valuable instruction is here given in the mode of training children, especially as regards the duty of *honoring* their parents. The training which the book recommends strikes us as rather stiff upon the whole, and a little supernatural; in some points, too, better suited to English than American society. The volume is beautifully illustrated.

THE SACRED HARMONIST; A new collection of Church Music, edited by George Kingsley. New York: A. S. Barnes & Co. 1850.

Mr. Kingsley is well known as an accomplished musician, theoretically and practically. This little collection fully sustains his high reputation as a composer and compiler of sacred music.

BRADBURY'S SABBATH-SCHOOL MELODIES AND FAMILY CHOIR. By William B. Bradbury. New York: Mark H. Newman & Co., 199 Broadway. 1850.

SABBATH-SCHOOL GEMS OF MUSIC AND POETRY; Designed expressly for the Sabbath-school. By J. & A. Cruikshank. Revised edition. New York: A. S. Barnes & Co., 51 John-street. 1850.

With all our independence and impartiality as critics, we are completely non-plussed by the presentation of two collections of music for children, one by the chorister of our own church, and the other by an esteemed parishioner and valued friend, who has had much experience in the superintendence of Sabbath-schools. However, nobody can go amiss in buying either. If you don't like Bradbury's, take Cruikshank's; and if you don't like Cruikshank's, take Bradbury's; or, which is better, get both.

A DICTIONARY OF PRACTICAL MEDICINE: Comprising General Pathology, the Nature and Treatment of Diseases, Morbid Structures, &c. By James Copland, M.D., F.R.S. Edited with additions, by Charles A. Lee, M.D. New York: Harper & Brothers. 1850.

We judge this to be a work of great value, not only for the medical profession but for all who wish to acquaint themselves with the pathology of diseases. As we open it, however, at the twenty-first number—the first which we remember to have seen—and at the middle of an elaborate article on Prurigo, we cannot speak of its general merits as confidently as we should wish. It is published in parts, at 50 cents each.

AN ESSAY ON MANURES, Submitted to the Trustees of the Mass. Society for promoting Agriculture, for their premium. By Samuel L. Dana. New York: C. M. Saxton, 121 Fulton-street.

This is a pamphlet of sixty-one pages, of which we know nothing except what the title-page states, that it was *submitted* for a premium; but whether it was deemed worthy of it, we are not informed.

The subject is eminently savory; and can be pungently recommended as a plain, concise, useful treatise upon Manures of all kinds usually employed in our husbandry. Its chemical explanations are, we think, sufficiently clear and apt to bring it within the reach of the unscientific farmers, especially good farmers on small farms, who must make the most out of the least, and compel their acres to work up to the spirit of the age, or at least to the expenses of the proprietor. They can well afford to pay twenty-five cents for a treatise that ought to bring them in twenty-five dollars.

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GRAHAM'S MAGAZINE for May, contains it's usual variety of pleasant reading matter, and three fine engravings on steel. These monthlies are becoming depositories of the fine arts. For sale in New York by Dewitt & Davenport, Tribune Buildings.

HUME'S HISTORY OF ENGLAND, Vol. V. of Harper's Library Edition has appeared; one more volume will complete the work. Vol. IV. either has not been sent to us or has been mislaid. This cheap edition of the great Tory historian will enable men of slender means to make a desirable addition to their libraries.

THE FARMER'S GUIDE to Scientific and Practical Agriculture, detailing the labors of the Farmer in all their variety, and adapting them to the seasons of the year, as they successively occur. By Henry Stephens, F.R.S.E., author of the "Book of the Farm," &c., &c., assisted by John P. Norton, M.A., Prof. of Scientific Agriculture in Yale College, New Haven. New York: Leonard Scott & Co. 1850.

This is not a book for farmers alone; it should be in the library of every well-informed man. The rank that Agriculture has attained, and its popularity as a science and an art, in Great Britain and on the Continent, make it worth every man's while to inform himself generally, at least, of its principles and processes. We believe that no letters of introduction, no celebrity of literature or of learning, will afford any man such a reception abroad among all classes, as an intelligent acquaintance with rural affairs. Few noblemen ever received more attentions in England than did the late Henry Colman, formerly Commissioner of Agriculture in Massachusetts; yet Mr. Colman's recommendations over other gentlemanly and well-informed American travelers were but his respectable knowledge of, but especially his heroic enthusiam for, Agriculture.

There is scarcely a department of Natural Science which Agriculture does not legitimate within its sphere. Meteorology, Geology, Entomology, Botany, including Vegetable Physiology, but especially Chemistry, are not remotely connected with Agriculture, but so directly as to become indispensable to its thorough practice. Indeed, the most important discoveries in modern Chemistry, are those which in Vegetable and Animal Chemistry, have direct relations to Agriculture; and the most distinguished Philosophers of the age are devoting their zeal to the processes of Agriculture. It is, therefore, fit that Agriculture should form a part of every liberal education. Abroad, and more recently, in the two principal colleges of New England, Yale and Cambridge, Chairs are instituted for this sole object.

Agriculture has already created for itself a literature. A respectable library may be formed of works written with various degrees of merit, on the various topics thereof. Among them all, none has taken higher rank than the work of Mr. Stephens. And we have no hesitation in recommending it not to farmers alone, but to all men who wish to be passably well informed. The variety and extent of its information is astonishing. As a repository of curious information, it is as good as a Museum; but as a sober Manual for practical ends, its value is still greater.

We are sorry to find any fault with the reprint of Scott & Co.; yet there ought to be, somewhere, a tribunal that should hold this department of learning and literature responsible for right or wrong doing.

The proper title of this work is "*Stephens' Book of the Farm.*" The American publishers have very wrongfully changed the title to "*The Farmer's Guide,*" by Henry Stephens, "*author of the Book of the Farm,*" &c.,—as if this were another and more recent work of Mr. Stephens. But instead of this it is the second edition of the same work. Great improvements appear in this edition, but not such as to induce the author to consider it a new work or to change its title. And we have a right to demand that there shall be some sense of justice both to the author and to the community, in presenting an old and established work under a new title, as if a new labor.

The reasons for doing this do not form an excuse. They make the matter worse. Messrs. Greeley & McElrath published the *Book of the Farm*, under the care of Mr. Skinner, now editor of that briefly entitled magazine, the *Plow, Loom and Anvil*, (could not friend Skinner tuck on two or three more names—as Ship, Mine, Telescope and Bee-Hive?) in a Journal of Agriculture. The first edition of the work, then, was already in market, fairly printed and at a moderate price. If Mr. Scott chose to issue it again—or taking the second edition and procuring Prof. Norton's services, to adapt it more entirely to American uses, he had a perfect right to do so. But it should be done honestly, openly, and above-board. The fear that those who had purchased the first edition would not regard the improvements of the second as sufficient to justify buying the second, is *not* an honest reason for changing the title, and leaving purchasers to suppose that they are procuring a new work. We do not know how Prof. Norton feels about it; but we should think it would place him in rather an awkward relation to Mr. Stephens and to fastidiously honorable English gentlemen to be registered as the *Associate* of Mr. Stephens, in producing a new work, the Farmer's Guide, when in fact Mr. Norton is only the American annotator and editor of a second edition of Mr. Stephens' well-known and world-wide applauded *Book of the Farm.*

THE NORTH AMERICAN REVIEW. April, 1850. Boston: Charles C. Little & James Brown. New York: Roe Lockwood & Son.

This venerable and stately Quarterly is now, for the first time, laid upon our table. Though we cannot always sympathize with its tone, either political or religious, we shall be glad to number it with our exchanges, and to contribute in all proper ways to increase its circulation.

The articles in the April number are: 1. Irving's Life of Goldsmith; 2. Kisfaludy Karoly; 3. Memoirs of Sir T. F. Buxton; 4. Wilkinson's Dalmatia and Montenegro; 5. Dr. Harris's Pre-Adamite Earth, and Man Primevzl; 6. Frothingham's Siege of Boston; 7. Dictionary of Greek and Roman Antiquities, Biography, and Mythology; 8. Philo, an Evangeliad; 9. Schmidt's History of the Albigenses; 10. The Politics of Europe; 11. Critical Notices. We can notice but two or three articles at present.

Dr. Harris finds little favor as a theologian, though he is warmly eulogized as a practical Christian writer.

The article on the Cathari or Albigenses is instructive and valuable. It illustrates the importance of historical studies as a safeguard against heresies long since exploded. Aside from the simplicity of their church organization and the austere purity of their lives, there seems to have been nothing in the tenets or practice of the Albigenses to call for the warm fraternization of Protestants.

In the article on the Politics of Europe, the "North American" persists in disparaging the Hungarian struggle as originating in the jealousies of races, and not in the love of freedom. We hope that some competent person will give such a thorough refutation of this opinion as we feel assured the facts will warrant.

From a notice of Emerson's Representative Man we extract the following just rebuke of transcendental infidelity:

"Compare either of the Gospels with the Life of Mahomet, as it is candidly set forth by Washington Irving, and good taste, if not religious sensibility, should prevent a writer from putting the two names together. There are some, however, who are foolish enough to think that such outrages are proof of independence, and who see nothing in the alliteration of "Jesus or Judas" but a fine illustration of superiority to the prejudices of the world around them.

"We have merely touched upon a striking peculiarity of Mr. Emerson, in a religious point of view—his apparent indifference to positive religious beliefs, as shown by his manner of classing all beliefs together. When Christ and Socrates are spoken of in the same breath, we wonder that the military exploits, the exclusive love of Athens, the neglect of domestic duties, the humor, the drollery, and the drinking bouts of the latter do not rise in strange contrast with the universality that embraced Jew and Gentile alike in the arms of divine love, the sad and gentle earnestness to which a jest would have been a profanation, and the awful authority that went with our Lord as from on high, compelling the hearers of his word to cry out that 'never man spake like this man.' And more still do we wonder, when Mahomet and the Savior are classed together as religious geniuses and reformers, that those who so contemplate them do not feel the shocking incongruity of placing the serene, self-denying, and spotless life of the one—even if we regard him as but a man—his pure and peaceful teachings, which stopped not at outward acts, but pierced to the root of wickedness in the heart, side by side with the worldly ambition, the violence, the imposture, the shedding of blood, the fierce and exclusive bigotry, and the insatiable licentiousness of the other."

LATTER-DAY PAMPHLETS, edited by Thomas Carlyle. No. III. Downing-street. Boston: Phillips, Sampson & Co. For sale in New York by Putnam.

In this third pamphlet Carlyle canvasses the ineffectuality of all the 'red-tape' establishments, or Government Offices, &c., located in Downing-street and its neighborhood. He is of opinion that there must be a thorough reform, from top to bottom, in every department of State, if the State itself "means to continue existing in the times that are now coming and come." Some of his suggestions would not go amiss at Washington. Take as a specimen the following about the Foreign Office:

"How it stands with the Foreign Office, again, one still less knows. Seizures of Sapienza, and the like sudden appearances of Britain in the character of Hercules-Harlequin, waving, with big bully-voice, her huge sword-of-sharpness over field-mice, and in the air making horrid circles (horrid catherine-wheels and death-discs and of metallic terror from said huge sword,) to see how they will like it,—do from time to time astonish the world, in a not pleasant manner. Hercules-Harlequin, the Attorney Triumphant, the World's Busy-Body: none of these are parts this Nation has a turn for; she, if you consulted her, would rather *not* play these parts, but another! Seizures of Sapienza, correspondences with Sotomayor, remonstrances to Otho King of Athens, fleets hanging by their anchor in behalf of the Majesty of Portugal; and in short the whole, or at present, very nearly the whole, of that industry of protocolling, diplomatising, remonstrating, admonishing, and 'having the honor to be,'—has sunk justly in public estimation to a very low figure.

"For in fact, it is reasonably asked, What vital interest has England in any cause now deciding itself in foreign parts? Once there was a Papistry and Protestantism, important as life eternal and death eternal; more lately there was an interest of Civil Order and Horrors of the French Revolution, important at least as renitoll and preservation of the game: but now what is there? No cause in which any god or man of this British Nation can be thought to be concerned. Sham-kingship now recognized and even self-recognized everywhere to be sham, wrestles and struggles with mere ballot-box Anarchy; not a pleasant spectacle to British minds. Both parties in the wrestle professing earnest wishes of peace to us, what have we to do with except answer earnestly, 'Peace, yes certainly,' and mind our affairs elsewhere. The British Nation has no concern with that indispensable sorrowful and shameful wrestle now going on everywhere in foreign parts. The British Nation already, by self-experience centuries old, understands all that; was lucky enough to transact the greater part of that, in noble ancient ages, while the wrestle had not yet become a shameful one, but *on both* sides of it there was wisdom, virtue, heroic nobleness fruitful to all time,—thrice-lucky British Nation! The British Nation, I say, has nothing to learn there; has now quite another set of lessons to learn, far ahead of what is going on there. Sad example there, of what the issue is, and how inevitable and how imminent, might admonish the British Nation to be speedy with its new lessons; to bestir itself, as men in peril of conflagration do, with the neighboring houses all on fire! To obtain, for its own very pressing behoof, if by possibility it could, some real Captaincy instead of an imaginary one; to remove resolutely, and replace by a better sort, its own peculiar species of teaching and guiding histries of various name, who here are too numerous exceedingly, and much in need of gentle removal, while the play is still good, and the comedy has not become *tragic*;—and to be a little swift about it withal; and so to escape the otherwise inevitable evil day! This Britain might learn: but she does not need a protocolling establishment, with much 'having the honor to be,' to teach it her.

"No:—she has, in fact, certain cottons, hardwares and suchlike to sell in foreign parts, and certain wines, Portugal oranges, Baltic tar and other products to buy; and does need, I suppose, some kind of Consul, or accredited agent, accessible to British voyagers, here and there, in the chief cities of the continent: through which functionary, or through the penny-post, if she had any specific message to foreign courts, it would be easy and proper to transmit the same. Special message-carriers, to be still called ambassadors, if the name gratified them, could be sent when occasion great enough demanded; not sent when it did not. But for all purposes of a resident ambassador, I hear persons extensively and well acquainted among our foreign embassies at this date declare, That a well-selected *Times* reporter or 'own correspondent' ordered to reside in foreign capitals, and keep his eyes open, and (though sparingly) his pen going, would in reality be more effective—and surely we see well, he would come a good deal cheaper! Considerably cheaper in expense of money; and in expense of falsity and grimacing hypocrisy, (of which no human arithmetic can count the ultimate *cost*) incalculably cheaper! If this is the fact, why not treat it as such? If this is so in any measure, we had better in that measure admit it to be so! The time, I believe, has come for asking with considerable severity, How far it is so? Nay there are men now current in political society, men of weight though also of wit, who have been heard to say 'That there was but one reform for the Foreign Office,—to set a live coal under it,' and with, of course, a fire-brigade which could prevent the undue spread of the devouring element into neighboring houses, let that reform it! In such odor is the Foreign Office too, if it were not that the Public, oppressed and nearly stifled with a mere infinitude of bad odors, neglects this one,—in fact, being able nearly always to avoid the street where it is, *escapes* this one, and (except a passing curse, once in the quarter or so) as good as forgets the existence of it.

"Such, from sad personal experience and credited prevailing rumor, is the exoteric public conviction about these sublime establishments in Downing Street and the neighborhood,—the esoteric mysteries of which are indeed still held sacred by the initiated, but believed by the world to be mere Dalai-Lama pills, manufactured let not refined lips hint how, and quite *un*-salvatory to mankind. Every one may remark what a hope animates the eyes of any circle, when it is reported or even confidently asserted, that Sir Robert Peel has in his mind privately resolved to go, one day, into that stable of King Augis, which appals human hearts, so rich is it, high piled with the droppings of two hundred years; and Hercules-like to load a thousand night-wagons from it, and turn running water into it, and swash and shovel at it, and never leave it till the antique pavement, and real basis of the matter show itself clean again! In any intelligent circle, such a rumor, like the first break of day to men in darkness, enlightens all eyes; and each says devoutly, '*Faxitis*, O ye righteous Powers that have pity on us! All England grateful, with kindling looks, will rise in the rear of him, and from its deepest heart bid him 'good speed!'"

THE VALUE OF BIRDS.

SPORTSMEN, BEWARE.—The last Legislature enacted that it shall not be lawful in the State of New Jersey for any person to shoot, or in any other manner to kill or destroy, except upon his own premises, any of the following description of birds: the night or mosquito hawk, chimney swallow, martin or swift, whippoorwill, cuckoo, kingbird or bee martin, woodpecker, claip or highhole, catbird, wren, bluebird, meadow lark, brown threshee, dove, fire-bird or summer redbird, hanging bird, ground robin or chewink, boblink or rice bird, robin, snow or chipping bird, sparrow, Carolina lit, warbler, blackbird, bluejay, and the small owl. The penalty is five dollars for each offense, or for the destruction of the eggs of such birds.—*Tribune.*

What's a bird good for? What dainty sentimentalism has set a stupid Legislature at such enactments? Not so fast. Although we should greatly respect a legislature that had the humanity to think of birds among other constituent bipeds, yet experience has taught farmers and gardeners the economic value of birds.

There are no such indefatigable entomologists as birds. Audubon and Wilson never hunted for specimen birds with the perseverance that birds themselves exhibit in their researches. They depasture the air, penetrate every nook and corner of thicket, hedge and shrubbery, they search the bark, pierce the dead wood, glean the surface of the soil, watch for the spade-trench, and follow the furrow after worms and larvæ. A single bird in one season destroys millions of insects for its own food and for that of its nest. No computation can be made of the insects which birds devour. We do not think of another scene more inspiriting than the plowing season, in this respect. Bluebirds are in the tops of trees practicing the scales, crows are cawing as they lazily swing through the air toward their companions in the tops of distant dead and dry trees; robins and blackbirds are wide awake, searching every clod that the plow turns, and venturesome almost to the farmer's heels. Even boys relent, and seem touched by the birds' appeal to their confidence, and until small fruits come, spare the birds. Bobolinks begin to appear, the buffoon among birds, and half sing and half *fizzle*. How our young blood sparkled amid such scenes, we could not tell why; neither why we cried without sorrow or laughed without mirth, but only from a vague sympathy with that which was beautiful and joyous.

Were there ever such neat scavengers? Were there ever such nimble hunters? Were there ever such adroit butchers? No Grahamitic scruples agitate this seed-loving and bug-loving tribe. They do not show their teeth to prove that they were designed for meat. They eat what they like, wipe their mouths on a limb, return thanks in a song, and wing away to a quiet nook to doze or meditate, snug from the hawk that spheres about far up in the ether. To be sure, birds, like men, have a relish for variety. There are no better pomologists. If we believed in transmigration we should be sure that our distinguished fruit culturists could be traced home. *Longworth* was a brown-thresher; *Downing* a lark, sometimes in the dew and sometimes just below the sun; *Thomas* was a plain and sensible robin; junior *Prince* was a bobolink, irreverently called skunk-blackbird; *Ernst* a dove; *Parsons* a woodpecker; *Wilder* a kingbird. We could put our finger, too, upon the human blackbird, wren, bluejay, and small owl—but prudence forbids; as it also does the mention of a certain clerical mocking-bird that makes game of his betters!

But we wander from the point. We charge every man with positive dishonesty who drives birds from his garden in fruit-time. The fruit is theirs as well as yours. They took care of it as much as you did. If they had not eaten egg, worm and bug, your fruit would have been pierced and ruined. They only come for wages. No honest man will cheat a bird of his spring and summer's work.

*

PRACTICAL.

From the Indiana Christian Herald.

God's Word a Consolation in time of Trouble.

Mrs. S. had moved with her husband and three children a thousand miles to the West, away from a large circle of friends, and was located in the center of a pleasant town, when one day, most unexpectedly her husband was prostrated with the small-pox. The disease raged for several days, and one morning the doctor pronounced him better, and supposed that he would shortly be out again, but at five o'clock that afternoon he died. —The wife and all the children were just recovering from fevers, and all needed nursing, but instead of this, they were all left without help, nursing, or the expressed sympathy of friends; no one dared to venture to the house, except occasionally an old gentleman, who had once had the small-pox. He called in at the moment of distress and conferred with the widow as follows:

"I suppose you are aware how the people in town will feel, and how desirable it is that the corpse should be buried as soon as you can consent.—Are you willing it should be done immediately?" She replied, "I suppose I must." He continued, "I suppose a coffin cannot be made soon enough; are you willing that we should take a box that can be made in a few minutes?" She answered, "I had not thought of it, but suppose I must consent."

Neither the good minister, nor any pious friend dared to come to pray or sympathize with them, but in one short hour after his death, two men came in with a rough box, and raised him by the four corners of the sheet on which he died, laid him as he was in the box, and carried him alone, through the snow, to the grave. The wife and children were too sick to leave the house, and the two men could not tell the widow, after the snow was gone, where they had buried him.

They burned up and put away some of the infected clothes, and retired with sad expectations for the morrow, for they were all sick just as the husband and father was the day before he broke out with the contagious disease, and their physician told them that they would all have the disease, but time only could determine how severe it would be. "That," said the afflicted widow, "was the saddest night I ever passed. I told the eldest child that I was so feeble that I could not get up in the night, but would watch and call her, if the younger ones should need aid. They all slept and *rolled and groaned*, and worn out as I was in body and mind, for several hours, I could not find the support from religion which I had heard in the experience of others in affliction. At length I turned my thoughts to the Bible for promises, and the first text I recollected was: *Though he slay me yet will I trust in him.* These words waked up my faith and confidence in God —my afflictions all seemed trifles, and I never was more happy than I was the remainder of that night."

If any of your readers have buried their friends under peculiarly afflictive circumstances, or if any of them are sick, let them learn from this, that many of God's richest promises were given to afford comfort to the afflicted.

H. LITTLE

Conversion of an Italian Boy.

A very interesting tract, published in London in 1848, on the "Death Struggle of Popery in Italy," by Salvatore Ferretti, contains a list of many Italian priests and monks who have not only renounced popery, but have openly embraced the true Christian faith. In addition, he gives the following anecdote of an Italian boy:

"But it is not only priests who have been brought to the knowledge of the Gospel; there are also many of the laity, and even children. It will not be out of place to relate here briefly the history of one of these last. Some months after my arrival in London, I opened an asylum for poor Italian boys, who received, beside Christian instruction, lodging, food and clothes. Into this house were received all those who escaped from the persecutions of the Church of Rome, particularly priests. Every Sunday, during three years, we regularly had worship in the Italian language, which was frequented by many; and we were enabled to advance gradually in forming a small congregation. The same happened to this that happened to the first church at Jerusalem, and with the same effects. One Sunday, a boy, nearly thirteen years of age, was led by curiosity to be present at our religious meeting. The words which he heard there struck him to the quick; and he asked and obtained permission to be admitted into the asylum with the others. The Lord touched his heart, and he not only renounced the errors of Popery, but he embraced with sincerity the consoling truths of the Gospel. The Roman Catholics of this country, and especially the Jesuits, combined together against both him and me. At first they tempted him with all sorts of promises; then they employed threats. They sent expressly to Italy for his uncle and his father, but without any effect; for the lad remained firm and immoveable. To such a pitch was audacity at length carried, that an attempt was made one night to convey him off, by means of well-paid emissaries; this was prevented by the vigilance of the police, who surprised the aggressors. Costa (which is the young man's name), after two years' instruction in my establishment, was sent by his own request to France, in order that he might prepare himself at a mission-house there for the sublime work of an evangelist. He was quiet there for a year; after that, the Jesuits discovered his new retreat, and so well understood the management of intrigue, that M. Jaquet, the director of that institution, one day received an order from Mons. Guizot to place the young man in the hands of the police, in order to his being sent to his own country. Not knowing what to do, I was written to for advice; and I replied immediately that Costa must be allowed to escape by the garden, travel through France as soon as possible, and return to England, where he would be safe in a land so free and hospitable as this is. M. Jaquet himself was willing to accompany him; but they had hardly arrived at Paris, when the poor youth was arrested; for the authorities at Montbeliard had given orders for this purpose to the police of Paris, by means of the electric telegraph. He was conducted to Italy, where he was immediately put into prison, guarded day and night by a priest, in order to be forced to a retraction, which was impossible. Finally, he was put into a convent of Jesuits, where he suffered much. Now that the Jesuits have been expelled from the whole of Italy, he has taken advantage of this favorable circumstance to escape. Without passport, without money, with no clothes beside those he wore, he left Genoa, and traveled on foot through Italy, Switzerland, and France, until he reached Calais—scarcely ever sleeping on a bed, but passing the nights in the fields for fear of being discovered and arrested by the *gendarmes*. His journey from Genoa to London occupied thirty days; and he spent in all twenty shillings. He has now been with me a fortnight, contented and happy in being able to worship God according to the Holy Scriptures, and at having escaped from so many dangers;—waiting to see what the Lord will do with him. The circumstances which preceded and followed his conversion are very interesting, and I intend to publish them as soon as possible."

The Scotch Version.

The version of the first Psalm is a fair specimen of the poetry and of the accuracy of translation:

1. That man hath perfect blessedness
   who walketh not astray
   In counsel of ungodly men,
   nor sits in sinner's way;
   Nor sitteth in the scorner's chair,
2. But placeth his delight
   Upon God's law, and meditates
   On his law day and night.

3. He shall be like a tree that grows
   near planted by a river,
   Which in his season yields his fruit,
   and his leaf fadeth never:
   And all he do'th shall prosper well:
4. The wicked are not so;
   But like they are unto the chaff,
   Which wind drives to and fro.

5. In judgment, therefore, shall not stand
   such as ungodly are;
   Nor in th' assembly of the just
   shall wicked men appear.
6. For or why? the way of godly men
   unto the Lord is known;
   Whereas the way of wicked men
   shall quite be overthrown.

NOTHING STABLE BUT THE TRUTH.—A correspondent of the *Presbyterian of the West* concludes a brief review of the course of Prof. Bush from his once orthodox Presbyterianism down to his present position as a Swedenborgian, with the following remark and quotation:

"I have at hand a little book, 'The Life of Mohammed,' written by the Rev. George Bush, A. M., published by the Harpers in 1834. It is a work of considerable merit, and well worth a perusal. I particularly commend the last paragraph of the 8th chapter to the consideration of such as are inclined to follow in the footsteps of the author, or be influenced by his later works. In the sentiment here well and truly expressed, this unhappy man seems to have foreshadowed his own career and his own doom.

"'When men have once begun to swerve and deviate from the truth, no limits can be set to the degree of apostacy into which they are liable to fall. A fearful illustration is thus afforded of the law of the divine judgments, that when men under the cloak of a Christian profession receive not the love of the truth, but have pleasure in unrighteousness, God shall send them strong delusion that they should believe a lie, and that to their inevitable ruin.'"

NO CONVENANT RELATION.—The editor of the [Baptist] *Christian Chronicle* says: "Baptists lay no claim to a patriarchal origin. They are not near of kin to Abraham, to Moses, or Aaron, or any of the tribes of Israel." This is a candid acknowledgment, but certainly a very bad one, for Paul the apostle says, "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. 3: 27); and the same apostle teaches that he is "the father of all them that believe." Rom. 4: 11. Now if the Baptists are not near of kin to Abraham, we should like to know how they can be Christ's—how they can be believers?—*Dr. Rice.*

MISCELLANEOUS.

The Dying Child's Request.

BY MRS. WHITAKER.

"Mother, don't let them carry me away down to the dark, cold church-yard, but bury me in the garden—in the garden, mother!"

O, mother! in yon church-yard dread
Lay not your little one,
Where marble tomb-stones, o'er the dead,
Are shining in the sun.

I know, dear mother! I must die,
But let me not go there;—
In that sad place I fear to lie,
It is too cold and drear.

In our sweet garden I will rest,
Beneath the orange-tree,
The mocking-bird there builds her nest,
And she will sing o'er me.

And there, next spring, will roses, too,
Bloom red upon their stalks,
And hyacinth and heart's-ease blue
Flourish beside the walks.

The church-yard, mother, is too far,
So far from you and home,—
It looks so wild when evening's star
Hangs in heaven's azure dome.

Then promise, mother, near to you
My little grave shall be,
Where hyacinth and heart's-ease blue,
Grow by the orange-tree.

The dying child could speak no more;
When her last wish was told,
Death's paleness spread her wisage o'er,
Her lips grew white and cold.

Her narrow tomb, amid the flowers,
Was in the garden made;
And oft that mother weeps for hours
Beneath the orange shade.

And when those flowres bloom and blush,
With rich and varied dyes,
She thinks, and thinks her sorrows hush—
"My flower blooms in the skies."

Never Frighten Children.

A schoolmistress, for some trifling offence, most foolishly put a child in a dark cellar for an hour. The child was terrified and cried bitterly. Upon returning to her parents in the evening, she burst into tears and begged that she might not be put into the cellar. The parents thought this extremely odd, and assured her there was no danger of their being guilty of so great an act of cruelty; but it was difficult to pacify her, and when put to bed she passed a restless night. On the following day she had a fever, during which she frequently exclaimed, "Do not put me in the cellar!" The fourth day after, she was taken to Sir Astley Cooper, in a high state of fever with delirium, frequently muttering, "Pray, don't put me in the cellar." When Sir Astley inquired the reason, he found that the parents had learned the penishment to which she had been subjected. He ordered what was likely to relieve her: but she died in a week after this unfeeling conduct.

Another case from the same authority may be here cited. It is the case of a child, ten years of age, who wanted to write her exercise, and to scrape her slate pencil, went into the room in the dark to fetch her knife, when one of her schoolfellows burst from behind the door to frighten her; she was much terrified and her head ached. On the following day she became deaf; and, on the next, so much so as not to hear the loudest talking. Sir Astley saw her three months after this happened, and she continued in the same deplorable state of deafness.

A boy fifteen years of age was admitted an inmate of Dundee Lunatic Asylum, having become imbecile from fright. When twelve years of age he was apprenticed to a light business; and some trifling article being one day missing, he was, along with others, locked up in a dark cellar. The children were much alarmed; and all were let out with the exception of this poor boy, who was detained till past midnight. He became from this time nervous and melancholy, and sank into a state of insensibility from which he will never recover. The missing article was found on the following morning, exculpating the boy from the guilt with which he had been charged.—*Glasgow Constitutional.*

Truman H. Safford.

When the late Dr. Bowditch gave the first English translation to the Mecanique Celeste of La Place, there were but twelve men in all Great Britain who could read the work with any tolerable facility. It was pronounced by Prof. Playfair the highest point to which man had yet ascended in the scale of pure intellectual attainment. The mathematical prodigy, T. H. Safford, now under the tuition of Prof. Pierce, of Harvard College, uses the Mechanique Celeste as a text-book. He is fourteen years old, and expects in about a year and a half to complete his course in Analytical Mechanics. He is in advance of the College course, and has but one fellow pupil. Up to the present time, young Safford has fully realized his early promise of extraordinary powers as a geometer; but the growth of his body does not correspond to that of his intellect, and fears are entertained that he is not gaining that robust health which contributes so much to the efficiency of a strong mind. Should he, however, under careful physical training, attain to vigorous health and mature years, he may, like the author of the work he is now so rapidly mastering, enter upon untrodden paths of original research, and pour a flood of light on the world of science.—*Providence Journal.*

Danger in California.

A correspondent of one of our exchange papers writes: "A most melancholy instance of the weakness of some young men, when the restraints and support of friends are removed, occurred last evening. A well-dressed young man was seen very drunk, lying on the ground; and a couple of boys we have with us took him to a shelter, and medical aid was rendered him; but he died and was buried. No one knew him. He had an ounce of gold in his pocket, a note-book, and a Bible. To-day he was recognized, by these relics, as a young man from Binghamton, N. Y. —the pride of the village, noble, generous, and gifted. He drank, gambled his money away, and drank deeper to drown his trouble. The friends who had claimed his effects as his administrators, showed his Bible here to-night. It was a minion edition, with gilt edge and tucks. In one place was a beautiful card, on which was written, '*Remember your friend and ——.*' In another was a card, worked with worsted, and mounted with a silk ribbon, such as we see in ladies' books as ornaments—the motto was, '*A sister's prayers go with you.*' It affected me to tears. What can be expected of such young men, of whom there are too many there, but intemperance and suicide? If you have a friend who is anxious to come to California, and he be not a man of *stern virtue*, he had better stay at home. There will be an immense amount of gold dug next season, without a doubt, and there will be many going home, discouraged and destitute. A few will go home with higher virtue, and characters formed in the 'refiner's fire;' but far the greater number will return with gold perhaps, but with morals and manners ruined, with habits and feelings that will make them poor members of society. The risk is too great for the reward. I can think of but very few men whom I would advise to come to California."

The Crocodile.

[A Fable for little folks and great ones too.]

BY MRS. J. L. GRAY.

On the banks of the fertile and many-mouthed Nile,
A long time ago lived a fierce crocodile,
Who round him was spreading a vast desolation,
For bloodshed and death seemed his chief occupation;
'Twas easy to see
No pity had he:
His tears were but water—there all could agree.

The sheep he devoured, and the shepherd I ween;
The herd feared to graze in the pastures so green,
And the farmer himself, should he happen to meet him,
The monster ne'er scrupled a moment to eat him.
There never before
Was panic so sore,
On the banks of the Nile as this creature spread o'er.

Wherever he went, all were flying before him,
Tho' some in their blindness thought fit to adore him;
But as they came near, each his suit to prefer,
This god made a meal of his base worshiper.
By day and by night
It was his delight,
His votaries to eat—it was serving them right.

Grown proud of his prowess, puffed up with success,
The reptile must travel—how could he do less?
So one fine summer morning, he set out by water,
On a pleasure excursion—his pleasure was slaughter!
To Tentyra's isle,
To visit awhile,
The careless inhabitants there to beguile.

Tho' the Tentyrites thought themselves able before
To conquer each monster that came to their shore,
Yet now they, with horror, were fain to confess,
That this crocodile gave them no little distress.
So in great consternation,
A grand consultation
Was called to convene, of the heads of the nation.

It met; but, alas! such the terror and fright,
They failed to distinguish the wrong from the right;
When, just at this crisis, an Ichneumon small
Stept forth on the platform, in front of them all,
With modesty winning,
To give his opinion
Of measures and means to secure the dominion.

"Grave sirs," said he, bowing, "I see your distress,
And your griefs are, I fear me, past present redress;
Yet still, if to listen should be your good pleasure,
I think I can help you, at least in a measure:
For 'tis my impression,
A little discretion
Than valor itself is a far greater blessing.

"No doubt, 'tis a noble and great undertaking,
Great war on a mighty great foe to be making;
But still, I assure you, 'tis better by far
Not to let this great foe become mighty for war.
While the crocodile lies
In an egg of small size,
To crush him at once you should never despise.

"You see me before you, a poor feeble creature;
Yet I cope with this monster—for such is my nature,
And while you have met here in grand consultation,
This one crocodile to expel from the nation,
I thought it a treat
For breakfast to eat
A dozen or more, which I happened to meet."

And now that my fable is pretty near ended,
I think there should be a brief moral appended;
Beware how you let evil habits grow up,
While feeble and young, you to crush them may hope;
But let them remain
Till strength they